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THE OLD AUGUSTINIAN MONASTERY IN MANILA

NUMBER VII
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This photograph reveals the yet unfinished wings—service and administration

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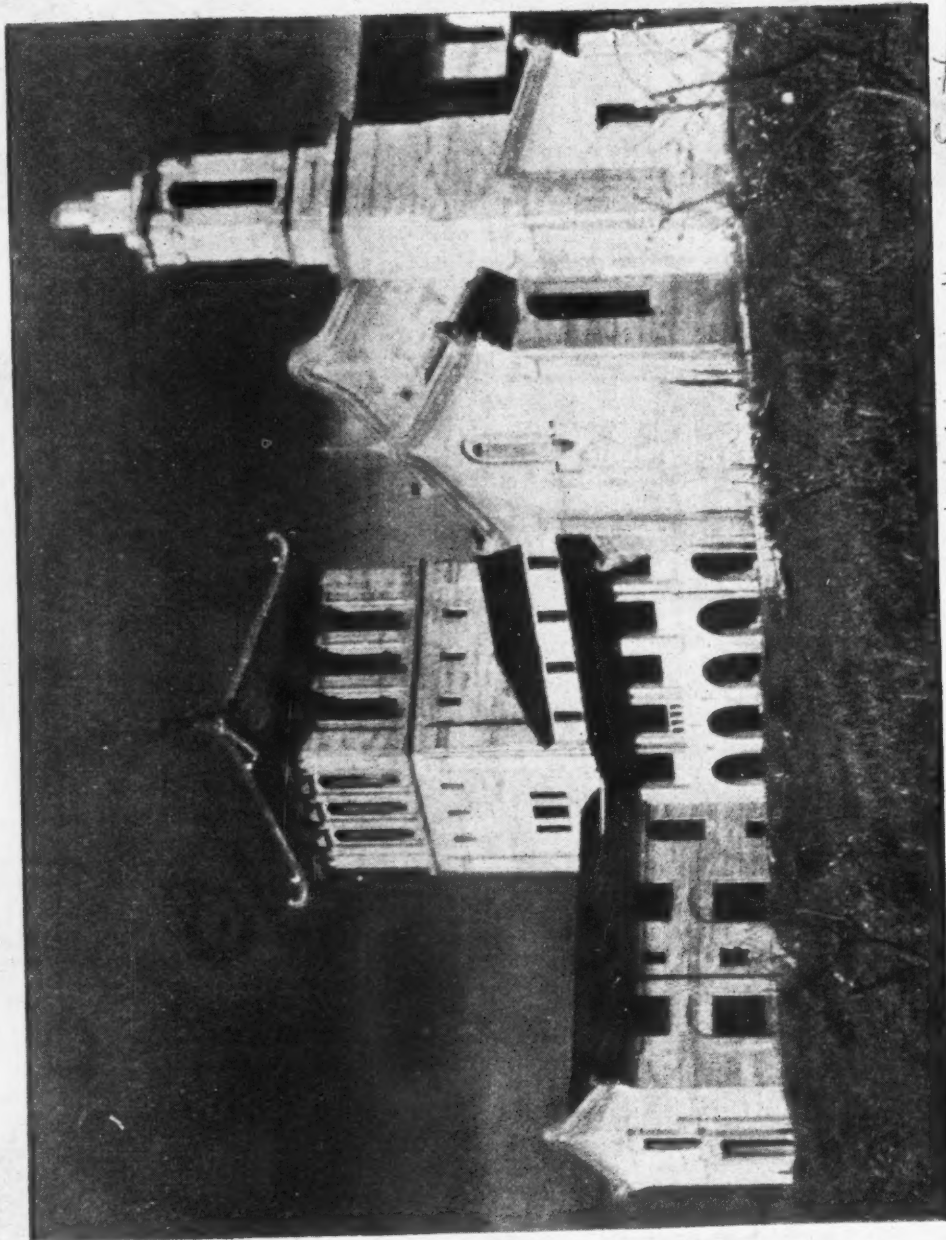
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MARYNNOU
-AY LOS ALTOS

William Horner Smith

Without a coat on its walls or full protection for its roof, it is habitable and already partially occupied



THE FIELD AFAR

JULY-AUGUST, 1927



Consecration of the First Maryknoll Bishop

THE documents for Maryknoll's first bishop reached the Rome Procure, and one after-dinner recreation was devoted to a microscopic examination of all the details. There are three parchments—genuine ones—written in script, the work of the special department at the Vatican where all the finest traditions of the past still hold for hand-made decrees.

There are two briefs and one bull. The first of the briefs raises Kongmoon from a prefecture to a vicariate, and the second makes Msgr. Walsh its vicar apostolic. A separate document is necessary to raise him to the episcopacy, though the brief states in general that he is to be bishop. To the parchment naming him titular bishop of Sata is suspended the heavy lead seal soldered to the cord at its bottom which gives the document its name. For curiosity's sake, we dropped this chunk of lead on our postal scales and found it weighed almost two ounces.

Accompanying these official documents, there is an interesting batch of papers which fall under seven heads. First, there is a letter from the Sacred Congregation of the Propaganda signed by Cardinal Van Rossum and countersigned by Archbishop Marchetti; secondly, there is the formula for the oath of allegiance to the Holy See and the profession of faith which every bishop makes in presence of another bishop acting for the Holy Father before his consecration; thirdly, there is a brief granting him the faculties according to the Formula 3A which is the series issued to all the bishops of China; fourthly, there is a copy of these faculties; fifthly, a document of instructions for carrying on business with the Sacred Congregation; sixthly, a questionnaire asking a complete report on the new vicariate; seventhly, a form for an annual statistical report of the progress of the vicariate.

The wisdom in the attention to detail in all these documents is best understood when we remember that the Church has in the neighborhood of two thousand bishops in her spiritual

empire, and each month, is sending out from Rome to one or other part of the globe several like sets of documents for new leaders of the faithful. For us, the bishop is the highest embodiment of power outside the Holy See; yet, in the eyes of the Holy See, he is, though profoundly trusted, yet but a somewhat older child.

In the bull of promotion to the bishopric, the Holy Father warns of the necessity of taking the preliminary oaths and says in substance, "And you shall not dare to receive episcopal consecration nor shall the bishop selected to consecrate you dare give it to you if you contravene this command." This frowning warning we find near the end of the same document which begins so beautifully with the words: "Pius, Bishop, Servant of the Servants of God, to our beloved son James Edward Walsh, Prefect Apostolic of Kongmoon, titular bishop-elect of Sata, health and apostolic benediction."

The whole Church feels the sublimity which surrounds the Holy See. It recognizes, however, that it is a sublimity which, though it has its head in the clouds, its feet are solidly on the earth. Along with majestic ideals and tender love, the master in the chair of

Peter teaches the most exacting discipline and demands the most thoroughgoing obedience.

THE PILGRIMAGE

An account of the consecration of Bishop James Edward Walsh at Sancian Island, on May 22, has not, as yet, reached the Maryknoll headquarters, but a circular has been received, printed at Hong Kong, which announces a pilgrimage to Sancian for May 21-22.

The circular names as consecrating prelates the bishops of Macao, Canton, and ~~Hong Kong~~ *Fukien*. An object of the pilgrimage, in addition to the consecration, was a visit to the chapel erected on the site where Saint Francis Xavier died (December 2, 1552), in an attempt to reach and evangelize the mainland of China.

All were urged to receive Holy Communion on May 22 and to remember the spiritual needs of Bishop Walsh.

The circular announces that the S. S. *Kinshan* would leave Hong Kong for Sancian Saturday, May 21, and return to Hong Kong Sunday evening.

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MARYKNOLL offers to individual friends and to groups an opportunity to provide in perpetuity for the special needs of a missionary. This will call for Foundations of five thousand dollars each, yielding an interest of two hundred and fifty dollars a year. A Sponsor Foundation may be started with any amount and will be listed in *The Field Afar* after it has reached one hundred dollars. The donor may name the Foundation—memorial or otherwise.

SUPPORT A CATECHIST

A MEMORABLE VISIT

THE unannounced arrival in Hong Kong of an Apostolic Delegate created something of a sensation in China a few short years ago. Since then, we have heard much of His Excellency Archbishop Costantini.

We have witnessed with joy the great assembly of bishops in Shanghai, noted strong emphasis on the idea of assimilations, and followed His Excellency in spirit to and from Rome for the splendid spectacle provided by the consecration of six Chinese bishops.

It is pleasant now to record His Excellency's visit to the Maryknoll Center at Kongmoon. Of this visit, Bishop Walsh writes:

A case of the mountain coming to Mahomet was the visit of the Apostolic Delegate to Kongmoon. Our new and struggling mission has not much to offer such a distinguished guest, but His Excellency Archbishop Costantini, who has been Apostolic Delegate to China for four years, seems never to overlook an opportunity to visit even the smallest missions. The encouragement inspired by the presence of the Holy Father's direct representative is such a blessing that he wants all to share it.

Just back from Rome after the consecration of the Chinese bishops, the Apostolic Delegate took advantage of a few days between boats to come to Kongmoon—Fr. Downs escorted him from Hong Kong. It was with the greatest joy that the little community welcomed the envoy from the Heart of Christendom, although, as he had specified strict incognito, no demonstration was planned to signalize his arrival.

The two days passed rapidly, but not before Archbishop Costantini had seen everybody and everything to be seen, heartened all with his glowing prospects for the Church in China, and given his light and counsel on our own little plans for the Kongmoon Prefecture.

Our Seminary was where his interest centered. Small as it is, he saw in it great promise, and urged us to spare no effort to bring our modest start to full growth.

Although our seminarians are all so young, they were able to stage a little reception in which a Latin greeting, prepared and read by Anthony Hong, of Tungchen, was the chief feature. The sentiments were from the heart, and the Latin was not at all bad; the

Delegate was pleased, and Fr. Paulhus is still beaming.

The last words His Excellency addressed to us on leaving were, "Remember that while the body of the Prefecture has many members, as St. Paul says, yet the seminary is the apple of its eye."

The Chinese style of design embodied in our buildings and also, to some extent, in our chapel furnishings and altars, met with the Delegate's hearty commendation, and Bro. Albert, who

A trip around Kongmoon City on foot had for its objective a search for a cathedral (!) site. "Mustard seed grows quickly"; "look ahead"; "believe all things"; "hope all things"—such were the slogans of the Pope's representative.

The signal honor of this visit will always be gratefully remembered in the mission history of Kongmoon. We marked the days with red letters.



Photo from Bishop Walsh

WHEN HIS EXCELLENCY ARCHBISHOP COSTANTINI, APOSTOLIC DELEGATE TO CHINA, VISITED THE LITTLE SEMINARY AT KONGMOON

is the chief designer, was encouraged by this verdict on his first tentative essays. It is a special point of Archbishop Costantini to push Chinese architecture and to discourage Gothic spires growing out of bamboo groves—a matter that would seem to admit of no argument on missionary principles and certainly not on artistic ones.

Possibilities in Kongmoon

By Bishop Walsh

THE port is the most unpromising of all settlements for missionary work. The reason is that men come and go for business, but do not remain for residence. There is little family

PENALIZE YOURSELF FOR DELINQUENCY

life in the port. In Kongmoon, women number only twenty per cent of the population. Children are rarities. The whole place is nothing but a big market devoted to the chase of the elusive dollar in one form or another.

This is not the atmosphere in which a mission flourishes best and most easily. Too many distractions. Too much coming and going. Religion binds, and port dwellers do not remain still long enough to be bound. Port work is uphill.

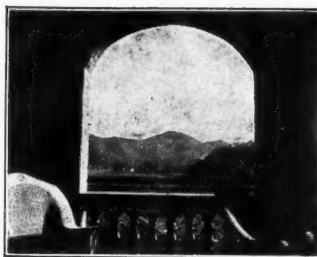
Yet, success can be had in the port. The difficulties are only hurdles, not stone walls. Certain ports in China are strong Catholic centers. After all, God can search out His own; He can always find a way. Often, indeed, He makes His gardens in the most unpromising surroundings.

The original convert of Kongmoon is Mr. Lam, a wealthy hotel-keeper. This man is the best example of the *anima naturaliter Christiana* that the writer has ever seen. Fr. Ford used to stop at his hotel en route to and from Yeungkong. First as a friend and later as convert, Mr. Lam has never accepted a penny from any priest *en passage*, and his three-taste chicken, ginger congee, and other famous dishes have warmed the cockles of many a hungry missionary. Cheerful giving is the classical test held in honor by the clergy in China as well as in America.

When Mr. Lam was judged worthy of baptism, he was received into the Church with his whole family by Fr. Shi, a Chinese priest then in charge of the district. It was the modest foundation of the Kongmoon Church. Since then, a few catechumens have been attracted; a few Christians from other districts have drifted into Kongmoon for business—a little flock has grown to the number of thirty.

Kongmoon commercially is the most important place in the original Maryknoll territory and likewise the easiest of access, wherefore it was designated by the Holy See as the seat of the Apostolic Prefecture erected in 1924. It is indeed an important center, with a population of about a hundred thousand engaged in handling the imports and exports of a large and rich hinterland.

If it is particularly famous for any-



PICTURE AHEAD

From the veranda of the priests' house in Kongmoon

thing, it is pirates. Actually, both banks of the Kongmoon River for forty miles on each side of the city are lined with pirate villages whose inhabitants live by levying toll on the shipping that passes. Occasionally, there will be a difference of opinion between the squeezers and the squeezed, resulting at such times in such overt acts as mining or stealing a ship, taking captives for ransom, arson, manslaughter, and other violent methods of adjusting disagreements.

These actions on the part of our people are reported in the papers and have given our local heath a lawless reputation, much like that which Chicago enjoys at home—and equally unfounded. That is to say, we have neither more nor worse pirates than in other localities, but we suffer unduly from the misfortune of publicity. Such at least is the claim of all loyal sons of Kongmoon.

The future episcopal city had no knowledge of the honor conferred upon it by the Holy See, and only its Guardian Angel saluted the present writer when he first set foot in it after its official designation as the center of the American Mission. The object of the visit was to find some individual willing to sell a few feet of ground so that the

Church could start with a *pied-à-terre* in lieu of a *cathedral*.

Was it a strange omen that the very first visit ended in a fist fight on the main street? Walking along with the Director of Public Works who proposed to sell the mission some government land, we suddenly found ourselves in the midst of a great uproar. Three men were dragging a sixteen-year-old boy along the street to the accompaniment of much yelling. Abreast of me, their rage suddenly overflowed and they commenced to beat the boy most unmercifully. He soon fell on the ground where they continued to rain blows on him.

Though a man of peace, this was too much for me. Instinctively I found myself in the *mêlée* and caught a good blow intended for the boy. The ring-leader spun around in amazement to view a foreigner apparently dropped from the skies. The look on his face was far from beatific, but he did not want a scrap; he reached in his pocket for a gun which he did not have, and then began explaining to the bystanders with much pantomime how he had unfortunately left it at home.

This saved his face and also gave me a chance to retire from the stage. Seeing that the bystanders were with me—this was before the antiforeign outbreak—I set the boy on his feet and told the crowd that the proper thing was to arrest him if he had committed any fault but not to beat him. This agreed with their sentiments and the procession proceeded on its way to a chorus of "Arrest him, but don't beat him."

It was a peculiar entrance of a prefect to his future episcopal city, but, in the foreign missions of China, we enter as we can. The Director of Public Works, by the way, must have vanished into thin air at the first excitement, for, when I looked round for his moral sup-

FROM THE KONGMOON SEMINARY

FR. ANTHONY PAULHUS, the Maryknoll Director at our Kongmoon Seminary for Chinese priest aspirants, sends an appeal marked "urgent." He writes: "Half the boys are down with the grippe. The winter here is hard, as we have no fire in the house. If some of your readers could forward us a couple of dozen boys' discarded overcoats, it might avoid sickness next winter."

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port, he was nowhere to be seen.

After refreshing myself with a cup of tea at Mr. Lam's hotel, I looked up the director at his office where he explained he had suddenly thought of some very urgent business admitting of no delay. I regretted the whole incident, but it was one of those spontaneous affairs that happen and are over before there is any time for reflection. It probably did not do much harm.

Kongmoon has changed since then. Progress is overtaking our city, and its first inroad is the widening of the streets. A magnificent boulevard along the river front is being constructed right now, and the whole place is on the way to become a modern city, much as Canton was opened up and modernized five years ago. It is a pleasure to see it, although land is soaring in value as a consequence, and, unfortunately, no property has yet been acquired for the future Catholic Mission.

That mission ought to be a cathedral; at least such was the assertion of the Apostolic Delegate—to the amazement of all of us, incurable optimists though we are. Can the missionary also say: "I will give thanks to Thee in a great church"? (Ps. 34, 18).

A Chinese cathedral does not mean a second Rheims, of course. But the program of a foreign mission is to set up a unit of the Catholic Church as embryonically complete as possible so as to have a fully functioning model to turn over to the native pastors who will carry on and develop it.

It is then not beyond our scope to plan for a cathedral. This ought to include the immediate purchase of a cathedral site, before land gets too dear, according to the Apostolic Delegate who took the trouble to traverse the whole city on foot in bad weather in order to stimulate the quest. He also hopes that we can undertake the construction of one ell of the building, leaving its final completion to the zeal of our native successors with the help of their congregations.

We must do something for Kongmoon. The immediate step indicated is to find some little base of operation. Cardinal Manning used to say that if you put a church and a priest in a desert, you will find before long a con-

gregation growing around them. How much more so in our thriving city, equal in population to Yonkers. No doubt good results will follow the serious introduction of the Church in Kongmoon, if it can only secure a place of business.

The cathedral site is important, but it will cost too much for immediate plunging—and vacant land will not make converts. What is needed is a place to allow a priest to get to work at once.

There is an offer of a property that will serve this end to perfection. It is only a small strip of ground graced by a wretched, though large shop, but it is a foothold, and that is exactly what is needed. It will answer admirably for a place to collect and meet the people who are interested and gradually nurse along a little movement until its growth requires better quarters. This is the way most missions start.

The Call to American Youth



Come, follow me

AMONG all the varied pleasures and distractions of modern life in these United States of ours, there are Catholic boys and girls who hear in their hearts the echo of the words of the Boy Jesus to His Blessed Mother: "Did you not know that I must be about My Father's business?"

For such as these, the vocation to the foreign mission apostolate has an attraction stronger than any worldly career. Maryknoll welcomes young men and women who have hearkened to the Divine summons: "Everyone that hath left house or brethren or sisters or father or mother or lands for My name's sake, shall receive an hundredfold and shall possess life everlasting."

*Address: The V. Rev. Superior,
Maryknoll, N. Y.*

The temporary nature of such shifts usually defeats the interest of benefactors, but in a city the size of Kongmoon this original Bethlehem can easily be made permanent. It will simply make an additional parish. For if we are to have any success at all, there must be at least two parishes—one in the lower city and one (probably the cathedral) in the upper. In that case, the land would always be kept, and the present shop would later be remodelled, if possible, into a parish church.

The consideration asked for this property is one thousand dollars. It is not a great deal, but, to a mission like Kongmoon, that has no money and receives little, it is enough to cause a pause. If such a means of helping the Church should through Divine Providence appeal to any benefactor, the mission will lose no time in undertaking the project.

BACK CHRIST'S ARMY

Father McShane Dies at Loting



THE LATE FR. DANIEL McSHANE,
A. F. M.

*Who died at Loting, China, on
June 4, a victim of smallpox*

IT was a crumpled photograph of a ruined mud-brick house in Loting, China, and, on the reverse side, was written: "This happened just because God willed it to happen."

Under the ruins, seven little orphans had been crushed to death. Happily, all had been baptized, but their devoted priest, Father McShane, lamented the tragic death, and it was he who wrote the words above.

That day, a cable from over the Pacific announced the death of Father McShane himself, who passed to his reward a victim of smallpox.

There will be, not seven only, but nearer seven hundred little innocents to welcome their spiritual Father at the gates of paradise. And, that this blessed reunion may be hastened, if it has not already taken place, we urge our host of friends to pray for the soul of this fine Maryknoll priest.

Father McShane left for China in 1919, and, against great odds, which were due to a variety of causes—ill health, the treachery and deceit of a native worker, perilous and difficult journeys among them—succeeded in founding the nucleus of a strong Christian settlement. God will surely bless his efforts.

Father McShane was a native of Columbus, Indiana. Before entering Maryknoll, he made his studies at St. Joseph's, Rensselaer, and at St. Mary's, Baltimore.

He left St. Mary's at the close of his third year and was the first priest to be ordained from the Maryknoll Seminary, on November 10, 1914. The ordination took place in Saint Patrick's Cathedral, and Cardinal Farley, the beloved "Cardinal of the Missions," officiated on that occasion.

Note and Comment

IN a letter written before his consecration, Bishop Walsh asks if we can find for him some sacred pictures, some Catholic periodicals, and a radio receiving set.

The Vénard Camp has come to stay. The number is limited and the quota easily filled. For many reasons, the Vénard is a choice camp and is so characterized.

The Paradise of the Incarnation, by Fr. Monsabre, O. P., is a helpful pamphlet recently issued by John Murphy Company, Baltimore, Maryland.

At New Rochelle College, New York, the Maryknoll Superior offered the Holy Sacrifice on its annual Mission Day and addressed the large body of collegians. This is a Catholic college for women, finely equipped and already strongly developed.

Don't Close the Mite Box opening.

For friends in the homeland who do not know that Jesus Christ is very God, we suggest a small volume entitled *The Divinity of Christ, an Argument*, by Msgr. Emile Bougaud, published by John Murphy Company, Baltimore, Maryland.

The second annual report of the Newark Diocesan Society for the Propagation of the Faith appeared as a Silver Jubilee memorial of the late Bishop O'Connor. The report covered more than fifty pages—a complete summary of thoughtful and painstaking effort that met well merited success.

By the breaking up or the suc-

Real estate changes practically forced the sale of the Maryknoll Procure in New York, and, as at present we have no office in the metropolis, all communications should be addressed directly to Maryknoll, New York.

cessful development of clubs, Maryknoll has on several occasions fallen heir to various means of recreation including billiard tables. These have awakened the envy of our College authorities who now ask for a mention in THE FIELD AFAR.

Somebody who has time to figure it says that in America we spend for "candy, ice cream, and soda" \$18.15 per capita each year, and \$1.10 per capita for books. Will someone add to these the per capita for movies?

The per capita for missions is too small to get into this class, but it is coming up.

The Roman papers announce that Mussolini has given the Franciscans a great building by the Tiber to be used as a foreign mission seminary. The Franciscans are loved in Italy; this explains the gift to them.

BECOME an Associate Member.

SPREAD YOUR FAITH

The stipulation of use for the foreign missions is a sign of the times. Anyone who wants to please the Holy Father takes this theme now.

In 1866, three missionaries left France for Eastern Asia. One was sent to Japan, one to Indo-China, and one into the heart of China.

On last reports, they were all at their posts and had never in sixty years returned to Europe. The Holy Father sent a letter to each to express his pride in their record. Let their names be inscribed in the hero roll: Aimé Villion, Claude Deux, François-Marie Gourdon.

Many admirers of blessed Théophane Vénard would like to spread knowledge of this lovable young martyr more widely. To enable them to do this, we have prepared an edition in *paper covers*. The price is correspondingly reduced. The text matter remains the same, but all illustrations except the frontispiece have been omitted. The book will be ready in September and will sell for fifty cents, postage extra.

Worthy of special note is the spiritual affiliation of Associate Membership with the Catholic Foreign Mission Society of America. The Society now numbers one hundred priests, and *each priest offers his Mass every Friday*, in charity and gratitude for the Society's Associate Members. A life subscription to THE FIELD AFAR secures Associate Membership in perpetuity.

Two good men and true recently wrote to Bethany for weekend accommodations and rather alarmed the Sister Directress.

Lest others of the less gentle sex are under a wrong impression, we will say that Bethany is a hostel for ladies.

The gratitude of men may never come, and, if it does, will not endure. The commendation of God is the one thing necessary.

When the Sister Directress at Bethany had recovered from her surprise, she sent the application over to the Seminary, and everybody was made happy.

A faint idea of FIELD AFAR office activities may be gained when we say that for a year past we received 114,000 pieces of first-class mail—and it may give a hint to delinquent subscribers and friends who move occasionally to add that 2,394 letters were returned.

Don't be too hard on our readers if they slip up once in a while and don't expect perfection even from our Uncle Sam's household.

To the good will of the Chicago Diocesan Director (Propagation of the Faith), we owe the assignment of a Native Clergy Burse. The amount received and now invested is \$1,500, and the interest on the same will be forwarded regularly to one of the Maryknoll missions. Every native clergy burse will bring so much nearer the great day when the Church in the Orient will be self-sustaining.

Missionary hearts are the same, whether the immediate goal of their desires is in our own Southwest or across the Pacific.

Maryknoll Sisters at the Home Center and at the Clarks Summit convent were happy to meet representatives of the Missionary Catechists from Victory Noll, Huntington, Indiana, and to hear of their noble work among the poor Catholics of the Southwest. The progress of this body of missionary women has been steady and rapid. Maryknoll rejoices in the strength and promises of this consecrated organization of home missionaries.

During the past scholastic year, several talks were given by Maryknoll priests in seminaries, colleges, and high schools.

The Superior went personally to the Newark Diocesan Seminary; St. Mary's, Baltimore; St. Charles' College, Catonsville, Md.; St. Mary's, Emmitsburg, Maryland; the Major and Preparatory Seminary in Cincinnati and San Francisco; the Preparatory Seminary at Detroit; and the College of New Rochelle near New York. Other priests visited educational institutions in Brooklyn, New York City, Pittsburgh, several sections of California, the State of Washington, and Montreal.

Fr. Taggart, who is in this land, at present, on a quest for Bishop



TWO MISSIONARY CATECHISTS
On a visit to the Maryknoll Sisters at Clarks Summit, Pennsylvania

MAKE CHRIST LOVED

Walsh, told us recently that one day, after entertaining a passing American, his guest received a surprise.

It seems that Fr. Taggart is the only white man in his section of Kwangtung. When the stranger appeared in company with their *shan foo* (priest), a group of Christians advanced smiling, and, before the visitor—who was a Standard Oil man and a non-Catholic—knew what was happening, they were on their knees asking a blessing. The S O agent lost his poise.

Mill Hill is making fine strides. It has over three hundred priests and five hundred and eighty students in its preparatory houses. These number nine now—three in England, including the Mother-House in the suburbs of London, four in Holland, one in territory which was formerly Austrian but now belongs to Italy, and a second at Hall, a little town in the Inn Valley beyond the mountains which separate Italy from Austria.

The society is sixty years old, but its greater progress has been in recent years. This is the most significant of facts regarding most of the European mission houses, except those of France, and a fact which leads so many to be very hopeful of mission advance in the next ten to twenty years.

The Foreign Mission Society of Milan, which holds the same position officially in Italy that Maryknoll does to the Church in the United States, has bought property near Florence for its eighth house of studies. The society now has two hundred and twenty priests at home and abroad, and three hundred and forty students in its houses which are well distributed through Italy.

The modern mission movement

The subscription price of this paper is one dollar a year and includes membership in the Catholic Foreign Mission Society of America.



A MILL HILL BRANCH
IN THE TIROL

in Italy had its beginning through Fr. Manna, the present Superior-General, who returned to Italy from India some years ago broken in health. Every one of the three hundred and more dioceses of the country has a local organization of the Propagation of the Faith, but the best are those of Lombardy in the north, the most vigorous part of Italy. Milan, the heart of Lombardy, is notable for its mission interest. The Milan Foreign Mission Society is the largest one of secular priests, but there are many small ones.

The Superior of Maryknoll recently passed his thirty-fifth anniversary of priesthood. On that occasion, he offered the Holy Sacrifice of the Mass (a Solemn High ceremony, attended by priests, Brothers, and Sisters) for his classmates, living and dead.

Eyes are turning towards Australia where preparations have begun for the Eucharistic Congress of 1928.

Australia is a long distance from the United States, but Americans are proverbially good travelers and some thousands are expected to cross the Pacific.

Should any of our readers be among these and interested to catch a glimpse of Eastern Asia on their return voyage, the Travel Department at Maryknoll will be pleased to give information about routes, cost, and so forth.

CHINESE BISHOPS

ON March 7, toward noon, Bishop Chao, Vicar Apostolic of Swanhwafu, and Bishop Sun, Vicar Apostolic of Lih sien, reached Peking. A crowd of more than twenty thousand persons awaited the arrival of the Chinese bishops. The high Church dignitaries and the leading Catholics of Peking were among the number, as well as students from the Catholic University of Peking, Saint Michael's College, and the Franco-Chinese College. Delegates from the vicariates of Swanhwafu and Lih sien were also present.

As the bishops appeared, there were cries of "Long live the Pope, the Church of China, our first bishops, and the Chinese Republic!" Outside the station, a large number of automobiles were lined up, draped with the papal colors and those of China. The crowd followed the bishops to the Church of the Holy Redeemer. There, the Chinese bishops blessed their countrymen.

THE MARYKNOLL SISTERS

IF you like us, you should meet our Sisters. Perhaps you have already had the experience, in which event we might be in danger of fading from the picture. In any event, let us say a word about these Maryknoll Sisters.

Their real title—ecclesiastical and civil—is **Foreign Mission Sisters of Saint Dominic**, and, if you are looking for an additional beneficiary in your will, it would be hard to find a community more needy and that for these reasons:

The Maryknoll Sisters have grown rapidly and number two hundred and eighty-six.

They have no Mother-House and Novitiate of their own and are inadequately accommodated in several frame buildings belonging to the Seminary estate.

Their present income, derived largely from their services to the Catholic Foreign Mission Society of America (which does not over-pay) is not enough to carry their novitiate expense.

ADOPT A MARYKNOLLER

How Father Stephen Found Himself

By S. M. J.



FATHER STEPHEN stood a little apart from the Chinese seminarians, observing them curiously. He had taught most of these young men in one class or another since they were small lads, yet he had never seen them like this. There, for instance, was Vincent Chang, ordinarily so reserved and of an impassive countenance. He was shouting himself hoarse and tears of joy ran down his face. Never had there been any such welcome for an episcopal visitor at the Lintin Seminary before.

There was a sudden flare of Chinese trumpets and a crowd hove in view—the Christians from all the neighboring districts, hundreds of friendly pagans, a score of Chinese priests, and, carried in state, the first native bishop of South China.

As the procession approached the American Mission, the seminarians fell on their knees and their faces were those of men exalted by the most stirring emotions. The American bishop came out of the residence and advanced to meet Bishop Feng, accompanied by several missionaries. No one took the smallest notice of them, and Father Stephen was moved to puzzled indignation. Here, his bishop had done everything for these lads; he had, in fact, educated Bishop Feng himself, and now, not the slightest honor was shown him.

The American bishop gave no sign of sharing Father Stephen's viewpoint. He hastened towards the gate of the compound, helped Bishop Feng out of his chair, and held him for a moment in a close embrace. Now, indeed, the Chinese remembered their Father in the Faith. Cries of "Bishop Thomas!" mingled with the sound of "Bishop Feng!" The two shepherds shed tears

of unashamed joy in each others arms, and the people, sensing the union of their souls, immediately identified them in the same love.

Mechanically, Father Stephen kissed the Chinese bishop's ring and uttered a few words of greeting. Bishop Feng responded courteously, but with an indefinable reserve. There was no outpouring of affection here. At last, the Chinese allowed the newly consecrated bishop to enter the chapel, and a thanksgiving service was begun.

Father Stephen felt strangely out of tune with the "Te Deum." All his years on the missions had not reconciled him to Chinese notions of decoration, and he viewed the multicolored streamers, the tinsel, and the artificial flowers with acute distaste. The voices of the Chinese rasped in his ears. He even experienced a peevish dislike of flat features and black, shiny hair. But what seemed most incongruous of all was the figure on the episcopal throne.

Bishop Feng was a man of about forty-five, Father Stephen's own age. He looked much younger, on account of his slight build and unlined face. He sat with his head a trifle bowed, as if still in awe of the dignity so recently bestowed on him. But even Father Stephen was obliged to admit that there was a decided dignity mingled with the humility. Bishop Feng was already conscious of his great responsibility toward his Chinese flock.

A sort of wondering surprise at his own reactions invaded Father Stephen's honest mind. For almost twenty years he had taught at the Lintin Seminary, of which he had now been Director for fifteen years. Bishop Thomas had always considered him one of his best missionaries and Father Stephen's own conscience bore testimony to the fact that he had never stinted his labors. This, then, should have been for him the great day, when one of his own former pupils sat there before him on the episcopal throne and yet—

Joseph Feng was a good man, of course, a heart of gold. He had always done well enough, as long as there had

been foreign priests to guide him. But, had he the executive ability necessary for the direction of an entire ecclesiastical division? Father Stephen did not think so. He reviewed mentally the Chinese bishop's career. He had been ordained a few years after Father Stephen's arrival at Lintin, had taught for a while at the Seminary, and then had worked with one or the other of the American Fathers. It was only lately that he had been placed in charge of separate missions.

Father Stephen saw him as pious, reserved, invariably deferential. No, he simply could not be reconciled to the fact that Joseph Feng had been promoted to the episcopal dignity and that he, Father Stephen, owed this Chinese marks of reverence. It was strange how Bishop Thomas had singled Joseph Feng out and how he had labored for his consecration. Well, Father Stephen had to admit that he and his Superior felt differently about some things.

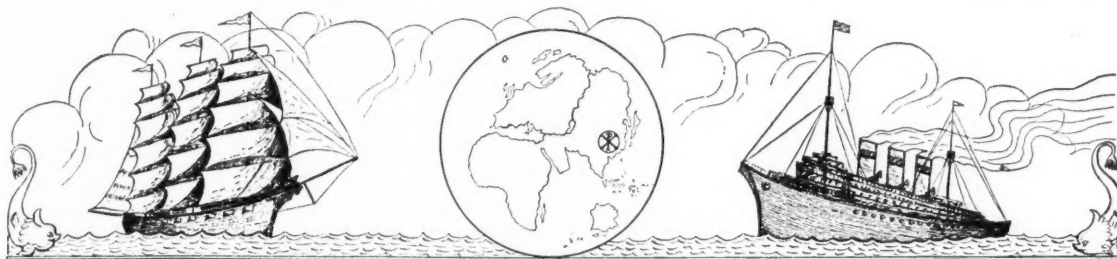
At length, the ceremony came to a close, and the bishops, accompanied by the Chinese and American priests, withdrew to comparative seclusion in the residence. Father Stephen was headed for his own room when Bishop Thomas called him. He put one arm around Father Stephen's shoulders; the other encircled Bishop Feng's.

"Father Stephen," he said, "I am about to bestow on you a rare honor and happiness. Bishop Feng here is in need of an experienced missionary as Director of his Seminary. I know of no one more capable and more deserving of this pioneer work than yourself. So I am going to lend you for a while to Bishop Feng's new mission, where I am convinced that you will accomplish great things for the Church in China."

A black storm of emotions swept over Father Stephen's soul. Out of the midst of them, he heard his own voice speaking in high, angry tones. "That is impossible, Bishop," he said; "I could never work under Joseph Feng and have that Chinese for my Superior. God knows I have worked hard enough out here on the missions, but I could never do that."

Don't frown when an appeal is made to you for some mission cause. Those whom you are asked to sustain have given their lives. Be proud and glad to help provide for their material needs.

FOR ONE YEAR — \$1



Where East Meets West

ON the Maryknoll mission fields of the Orient, East meets West, not in the greed of commerce nor the subterfuges of international diplomacy, but in the one leveler of all distinctions between man and man, the Love of Christ.

Conditions in China today and the bitter hostility of some Chinese towards westerners show only too plainly how much the Orient needs Christ. It is vain for us to speak of the brotherhood of man and world peace, unless we do our share in making known to pagan nations the Gospel of Peace.

Maryknoll is planning to send twenty new messengers of that Gospel to the Orient this autumn. Will you help to bring the world to Christ? The travel expenses of each missionary amount to \$500.

Bishop Thomas did not remove his hand from his missionary's shoulder. His hold was, if anything, more kind and there was no anger in his eyes, only a keen disappointment. He looked for a moment on the white, shaken face before him, then said quietly, "I had no idea you felt this way about things, Father. Of course, I will not ask you to go. Now, think no more about it."

As he turned away, Father Stephen glanced at Bishop Feng, standing silent beside the American bishop. There was no resentment in the dark, slanting eyes. Their expression was one of unmistakable pity. Even in the heat of his anger, Father Stephen realized with a distinct shock that the Chinese was not surprised. He had known how Father Stephen felt all along.

Instead of going to his room, the missionary took refuge in the chapel. It was empty, except for one seminarian. The young man glanced up as Father

Am I satisfied to go through life with not one convert to my credit? Loyalty to a chief calls for special effort to strengthen his position. Love for Christ calls for the will to have others love Him.

Stephen entered and it seemed to the American that a subtle change came over his features. It was almost as if a fine veil were drawn, not indeed of hostility, but of reserve—a veil shutting out Father Stephen. It suddenly occurred to the Director that it had always been this way when a Chinese looked at him.

He took up his breviary and it fell open to a page marked by one of Father Stephen's ordination cards. There was the figure of the Divine Master, surrounded by the apostles, and, underneath, the words: *Go ye into the whole world and preach the Gospel to every creature.* Memories of that day of days crowded in upon the missionary. How the Love of Christ had urged him on in those times; how ready he had been to endure all things for the salvation of souls! And now—Father Stephen was a fundamentally honest man and he did not attempt to evade issues—he felt that he had failed.

What puzzled him was the cause of his failure. He thought of the labors endured, the many distasteful details of his mission life borne uncomplainingly, and he experienced a grieved amazement that he should have to account himself an unprofitable servant.

Then his mind concentrated on one burning question—why did not the Chinese feel towards him as they did towards Bishop Thomas, for instance?

Somewhere out of the depths of his ruthlessly honest soul came the answer, "Because you do not really love them, and they have always known it. In your heart of hearts, you have constantly considered yourself their superior. The real test came today, and you broke under it."

Father Stephen slipped to his knees in an agony of prayer. Passages of Sacred Scripture came to his memory and seared themselves like letters of fire on his consciousness, *If I should deliver my body to be burned, and have not charity, it profiteth me nothing; and again, He emptied Himself, taking the form of a servant.* "O Divine Master," he prayed, "I have carried my cross these many years in vain. Help me at last to love it."

As if in direct answer to the supplication, all sense of struggle left Father Stephen. He rose and went out on the veranda. There, in a shaded corner, he found the two bishops.

The missionary walked straight up to his Superior. "I was dead wrong," he

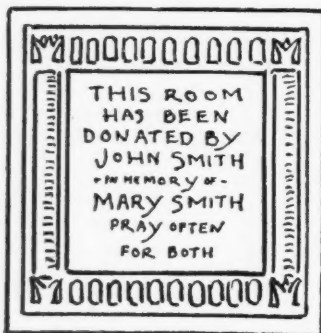
said, "and I ask your pardon for speaking as I did. If it is possible for you to overlook what I said, I shall be glad to accept your offer."

Bishop Thomas was deeply moved. "Father Stephen," he answered, "thank God, you have found yourself. I accept your willing sacrifice."

"Not a sacrifice, Bishop," amended Father Stephen; "I look upon this as my greatest opportunity for making good. I only hope that my new Superior will forget my foolish words of a while back."

He approached Bishop Feng and would have knelt to kiss his ring, but the Chinese prevented him. He laid both hands on Father Stephen's shoulders and looked into his eyes. For the first time, the American missionary beheld the soul of a Chinese without the concealing veil of reserve. "God is Love," said the Chinese bishop gently; "in Him we have found each other, Father Stephen. Praised be Jesus Christ."

The American missionary went back up the veranda and re-entered the chapel. A great bar of sunlight had fallen across the altar and illumined the tabernacle door. In the rear of the room, some seminarians had gathered for a choir rehearsal. They were singing the "Magnificat," and the limpid notes of a golden tenor voice rang out above the others. Like the accents of that glorious young voice, Father Stephen's soul soared up untrammelled to the God of Love.



Five hundred dollars will secure, in our new Seminary, a memorial room for you or yours.

From a Haystack on the Knoll



MARYKNOLL is a peaceful spot for the passing visitor, but it is a hive for the bees that dwell thereon, and, in the summer months, none are more busy than the newly appointed missionaries who will leave for the Orient in September.

Packing takes much of their time, for there are trunks and wooden cases to be filled with clothes, books, and other equipment. Then there are the "jabs." This is not a very nice word, neither is the operation pleasant, but the missionaries must be vaccinated and receive three inoculations for protection against the diseases that lurk in the countries to which they are going.

While the young missionaries are occupied with their preparations for departure, the students are enjoying a well-merited vacation. Seminarians spend a month at home, some in July, the others in August. Through the kindness of several Catholic hospitals, a few are enabled to gain practical medical and surgical experience which will be an asset in mission life. Others spend part of the summer as counselors at Camp Vénard, which is conducted on the grounds of the Maryknoll Preparatory College near Scranton, Pennsylvania. A few attend the course offered by the Pius X School of Liturgical Music in New York City.

Despite the fact that only half the customary number are at the Seminary, there are no dull mo-

ments during the summer months. One of the most lively spots this year is the new handball court. It was built entirely by the students who, for some time, have longed for an outdoor court. Once financial help was assured by a few intimate friends, cassocks were laid aside, a foundation dug, stones gathered, and a concrete mixer borrowed. In a short time, the structure was complete and put to immediate use. In addition to handball, the students enjoy tennis and baseball as well as an occasional splash in the cool waters of the Hudson.

But not all the time is spent in play. A part of each day is used for serious reading of worthwhile books which ought not to be sandwiched between Theology and Scripture classes during the school term. At least two hours of every twenty-four are spent in manual labor. Much of this work is done in the truck garden which is a busy section of the compound.

Another crop which has proved an important one at Maryknoll is the rock crop. Under the fertile soil of the Knoll is an assortment of stones from pebbles to boulders, and, no matter how careful Brother Farmer is to remove them all each spring, he has many "harrowing" experiences with his discs. An extra worker on the grounds occupies himself with the task of removing the annoying obstacles. As a result, the rock pile grows, awaiting the day when the stones will be placed in the walls

STRINGLESS GIFTS BEST

of the now unfinished sections of the Seminary building.

Building operations at the Maryknoll Seminary stopped sometime ago for very good reasons, and it will probably be many moons before they can be resumed. In the meantime, however, no fault can be found with accommodations which are ample and offer good protection with heat and light.

The Maryknoll Superior has been more solicitous recently because of the overcrowded conditions in which the Sisters have been obliged to live. Following this concern, an addition is being made to the novices' chapel which will give them a little more elbow room.

There is a glimmering hope that someday, on the fields to the north of the Seminary compound, a real convent will rise to take the place of the scattered buildings which the Maryknoll Sisters have up to the present occupied. But the good Sisters keep smiling, go back to their dining room for a recreation room when it rains, and have their hour of play outside, weather permitting.

THE RIGHT GUESS

When it is time to select candidates for the missions, an "indoor sport" begins at Maryknoll—a guessing contest that continues intermittently until the official announcement is made.

Guesses are occasionally striking, especially when made by New England Yankees, but, as a rule, they hit and miss because, for one reason, even Superiors cannot make a final slate until the end of the scholastic year. Here, then, is the official list:

Priests to Eastern Asia

To China—

- Rev. Wilbur J. Borer
(Brooklyn, N. Y.)
- Rev. Thomas V. Kiernan
(Cortland, N. Y.)
- Rev. Leo Jones
(Dowagiac, Mich.)
- Rev. Silvio R. Gilbert
(Marlboro, Mass.)

- Rev. Joseph M. Murphy
(Montreal, Canada)
- Rev. Francis J. Connors
(Peabody, Mass.)
- Rev. Howard C. Geselbracht
(Chicago, Ill.)
- Rev. John D. Gallagher
(Dorchester, Mass.)
- Rev. Mark A. Churchill
(Mason City, Iowa)
- Rev. John J. Driscoll
(Philadelphia, Pa.)
- Rev. James E. McDermott
(Worcester, Mass.)
- Rev. John Tierney
(County Cavan, Ireland)
- Rev. Armand Jacques
(Windsor, Ontario, Canada)
- Rev. Bro. Augustine McKernan
(Philadelphia, Pa.)

To Korea—

- Rev. Thomas J. Plunkett
(Fall River, Mass.)
- Rev. Stephen V. Hannon
(Bronx, New York City)
- Rev. Edward J. Halloran
(Buffalo, N. Y.)

To Hawaiian Islands—

- Rev. Edward Barron
(River Rouge, Mich.)

Sisters

To China—

- Sr. M. de Ricci Cain
(Prince Edward Island)

To Japan—

- Sr. M. Clotilde Laporte
(Zurich, Ontario, Canada)

To Philippine Islands—

- Sr. M. Esther Coveny
(Electric, Ontario, Canada)
- Sr. M. Trinita Logue
(New York City)
- Sr. M. Elvira Selgas
(Brooklyn, N. Y.)

RECENTLY, at the Mother House, Maryknoll, a group of thirty-six young women, representing States in all sections of this country, as well as Canada, British West Indies, and the Orient, consecrated themselves still further to the work of the Foreign Mission Sisters of St. Dominic.

The postulants who received the habit were as follows:

Mary Schafers, Cushing, Okla. (Sr. M. Scholastica); Edna Turner, Trinidad, B. W. I. (Sr. Dominic Marie); Mary E. Heerey, Milwaukee, Wis. (Sr. M. Eugene); Mary A. Connor, Omaha, Nebr. (Sr. M. Mechilde); Elizabeth M. Makra, Cleveland, Ohio (Sr. M. Lelia); Margaret M. Hughes, Milton, Mass. (Sr. M. Patricio); Mary C. Galligan, Taunton, Mass. (Sr. Paul Miriam); Mary F. Cunningham, Burlington, N. J. (Sr. Marian); Katherine M. Griffin, Chicago, Ill. (Sr. M. Ephrem); Ann C. Keily, Brooklyn, N. Y. (Sr. M. Brigida); Catherine F. Bradley, Brooklyn, N. Y. (Sr. M. Colombière); Elizabeth Gaughan, Ossining, N. Y. (Sr. M. Pius); Alice Coppard, Chicago, Ill. (Sr. M. Henrietta); Margaret Dreisoerner, St. Louis, Mo. (Sr. M. Chaminade); Agnes Schnettler, Saginaw, Mich. (Sr. M. Siena); Mary Coleman, Wilkes Barre, Pa. (Sr. M. Colman).

Twenty novices became professed members of the community:

Sr. M. Robert Rust, Buffalo, N. Y.; Sr. M. Susanna Hayashi, Hakodate, Japan; Sr. M. Gregory Mackey, Eccles, W. Va.; Sr. M. Colette Rettie, So. Pasadena, Cal.; Sr. M. Fidelis Dorsch, Jamaica, N. Y.; Sr. M. Xavier O'Donnell, Cambridge, Mass.; Sr. M. Clotilde Laporte, Zurich, Ontario, Can.; Sr. M. Justina Schantz, Brooklyn, N. Y.; Sr. M. André Seiler, Covington, Ky.; Sr. M. Loyola Vollet, St. Louis, Mo.; Sr. M. Marcella Haggerty, Ambridge, Pa.; Sr. M. Elvira Selgas, Brooklyn, N. Y.; Sr. M. Callista Gillespie, Richmond Hill, N. Y.; Sr. M. Tarsicius Doherty, Brighton, Mass.; Sr. M. Pieta Kirby, Dorchester, Mass.; Sr. M. Irene Sullivan, Framingham, Mass.; Sr. M. Adrienne Mundy, Framingham, Mass.; Sr. M. Claudia Hollfelder, South River, N. J.; Sr. M. Antonia Sodya, Slickpoo, Idaho; Sr. M. Eileen Crowley, Lachine, Que., Can.



A STUDY IN BEES

PUT MARYKNOLL IN YOUR WILL

THE FIELD AFAR

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with all subscriptions.)*

**TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD**

WE were not in a position to attend the meeting at Washington of the *Catholic Committee on International Peace*, but it is always gratifying to note the evidences of world-wide hearts among Catholics of America.

And, after all, where should we expect to find a world-wide heart so commonly as among the members of the world-wide Church.

OUR Lord passed by the fig tree, saw that it was barren, and cursed it. He called the foolish man who had hidden his talent an unprofitable servant.

We receive God's gift of faith for ourselves that we may pass it along. We cannot afford to be barren in good works or miserly with our talents, for the Lord who condemned the careless servant will one day be our Judge.

THE Maryknoll scholastic year will open at the Major Seminary in Ossining, New York, shortly after September 1; at the Preparatory Colleges in Clarks Summit, Pennsylvania, and at Los Altos (Mountain View P. O.), California, shortly before September 8.

Students interested may write directly to the V. Rev. Superior, Maryknoll, New York, for information concerning prospectus and requirements.

IT will please all friends of our work to know that the coöperation of Circles has become one of the strong hopes for success in the sustenance and development of Maryknoll activities.

We do not expect circlers to get into the religious habit—although not a few have done so; but we are convinced that once they have got into the habit of aiding Maryknoll, they will keep it up.

WITH preparatory colleges in two sections of the country and ample accommodations—though yet a little rough—at the Major Seminary of Philosophy and Theology, Maryknoll opens its arms anew to the aspirant apostles of America.

We now have room for more, and, when the space is taken, we shall find "room for more" because the tender, loving arm of God is never shortened.

WE live surrounded by luxury and self-indulgence, but this does not mean that the spirit of sacrifice has disappeared from our section of the world.

It is refreshing to open mail and read proofs of genuine zeal and selfless love for Christ. We shall not be surprised to see the vocation tide rise high in this country, and, should this come, due credit should be given to the consecrated religious who in Catholic schools are planting the seeds of apostolic zeal.

CONGRATULATIONS to the Fathers of the Sacred Hearts of Jesus and Mary—the congregation to which the heroic Father

Damien belonged—on the centenary of Catholicity in the Hawaiian Islands.

These zealous priests, who are more familiarly known as the Pious Fathers, have earned an enviable reputation and the love of grateful people for their labors in these islands of the Pacific; and, under the direction of the Rt. Rev. Stephen Alencastre, there is a great promise of splendid harvests to come.

THERE was a time—and that only a few years ago—when the words China and Chinese were strangers to the front page of a daily paper, but that day has gone.

The "giant," whom observers remarked as sleeping, has turned over, rubbed his eyes, stood up, shaken himself—and started on the war path. Now there are concentrated on his bulk the watchful eyes of many nations—including our own—and thousands in this country who never had a thought for him are wondering what he will do. This giant may yet be guided by the Spirit of Christ.

WE of Maryknoll have no century celebration in sight. We have only just passed our sixteenth milestone, but it will interest our friends to learn that with the recent ordinations, we arrived at the moment when we could say with thanks to God, **We have one hundred priests.**

Good news this! And better, if we say that every mother's son of them is a hundred percenter.

Probably, however, no one of us has reached that enviable mark, although the friends of some will

MARYKNOLL BURSES

THE donor of a Burse is considered one of our **FOUNDERS**. His or her name will be inscribed in our Seminary, and, so long as the Catholic Foreign Mission Society of America shall exist, he will be a sharer in all its spiritual benefits. Those interested in the privilege of sponsoring aspirants for the foreign mission apostolate will find further information concerning Maryknoll Burses on page 204.

not believe this. Since there is room for improvement in all, and always danger that there will be more room, we urge our friends to say an occasional prayer for these hundred Maryknoll priests, with a special petition for those whose responsibility it is to direct them.

☪

A LARGE ordination class happily promises a sizable departure group. Twenty Maryknoll students were raised to the dignity of priesthood in June and some eighteen Maryknoll priests will be leaving September 8 for the Orient.

At this writing, they are making busy preparations, and, between times, trying to find the passage price. It does seem strange that a soldier who offers for overseas service must get himself across, but what can his father do if he has no funds on which to draw?

Someday, perhaps, there will be travel foundations at the disposal of the Maryknoll Superiors, but that day is not near. We are pleased to say, however, that the Pontifical Society for the Propagation of the Faith is now allotting one hundred dollars for the travel of each new missionary priest. This leaves four hundred to be secured for each of eighteen, and coöperation will be more than welcome.

☪

DON'T be over-worried about conditions in China.

Those of us who know what conditions have been in that country since 1911 realize that much good has already been accomplished by making our own and other nations better acquainted not only with the actual conditions, but also with the aspirations of the Chinese people.

Don't believe that China is turning rapidly a deep red. A little red will not visibly affect much yellow, and most Chinese are quite as opposed by tradition and inclination to Soviet ideas as you are, dear reader.

But don't look for an ideal China too soon. Picture this



A CORPUS CHRISTI MEMORY

country of ours with only two railways running north and south, and none running east and west; with hardly any roads; with some five hundred millions of people unable to read, scattered in eighteen or more states, each with a different dialect.

How long would it take to educate our people to an appreciation of their rights and duties in a newly formed republic?

☪

YOUNG men who have conceived the desire to become foreign missionaries of Maryknoll and whose college education is sufficiently advanced to allow them to enter on the study of Philosophy, should communicate with us at an early date.

The course of Philosophy covers two years and is followed by four years of Theology.

Correspondence may be directed to the V. Rev. Superior, Maryknoll, N. Y., who will see to it that all necessary information is provided.

ELSEWHERE in this issue will be noted a special call for sponsors to missionaries. May we tell you why?

A youthful Society like ours starts with a straw nest, rears a few birdlings, and sends them overseas bearing the great message. The straw nest must be replaced by something ample and strong so that other birdlings can be raised and the message carried by many.

In other words, we of Maryknoll have been—and we are yet—occupied in building a Seminary and Colleges while trying to send missionaries overseas and to supply their needs. The task is unusual, to put it mildly. Were we already provided with complete buildings in repair and out of debt, we should not be so badly off. And did we have funds in the homeland or on the mission fields for the support of our missionaries, we should not be badly off at all.

As things are, note the facts. A missionary needs at least three hundred dollars a year in order to live and move; and an equal amount to push his work, not to mention building expenses. So far, thanks especially to fellow-priests in the United States, Maryknoll has been able to supply the first three hundred dollars through Mass intentions, and hopes that this great help can be continued.

The problem remains unsolved for the second three hundred and extras. We are assured that the Society for the Propagation of the Faith will provide a portion each year, but this, though very helpful, will fall short of the need.

We are, therefore, anxious to secure the future by establishing foundations that will yield an interest each year.

Five thousand dollars, carefully invested, should effect this, and our hope is that the idea of sponsoring a missionary will appeal not only to some individuals who can afford to do so but to Holy Name Societies and other groups who will see and appreciate this opportunity to coöperate directly in the world-wide apostolate.

READ "THE MARYKNOLL MOVEMENT"

Ordination of a Chinese Priest

(Communicated by Father Francis X. Ford, A.F.M.)

CHINESE bishops and Chinese priests for China! This is the aim of the Church Catholic and this is consequently the aim of Maryknoll missions in the Land of the Blue Gown as elsewhere.

Maryknoll now counts about thirty Chinese youths preparing for the priesthood, and what follows will be of special interest to all who have at heart the interests of China:

Maryknoll has its first Chinese priest. Fr. Paul Hon was ordained on the feast of St. Polycarp this year for the Kaying Mission by Bishop Rayssac, of Swatow.

No matter how matter-of-fact the item reads, it marks a new stage in our mission work. Fr. Hon is not the product of our training—he studied at the Pontifical Seminary at Pinang—but he has assisted us for the past three years in difficult work both in catechizing and teaching.

Bishop Rayssac, in setting aside this section of his vicariate as a Maryknoll mission, gave us several well-founded parishes and the guidance of experienced missionaries; in the person of Fr. Hon, he gives us the final expression of his strong interest in our welfare.

In missionary lands, where the training of a native clergy is still an uphill work, it is no small mark of generosity to cede to others a seminarian ready for the priesthood.

It is a curious coincidence that the young priest owes his seminary education to a generous American benefactor of the Boston Propagation of the Faith Office. We might easily see the hand of God preparing years in advance the first living stone of the native church of this region. It was a graceful act on God's part to bind our first Chinese priest thus with America, and it should repay our benefactors to realize that their sacrifices sometimes unexpectedly mark new and important steps in mission work.

I won't praise Fr. Hon "behind his back," so to speak, this way, but he has been so much a part of our beginnings here, smoothing an otherwise hard experience, that I'm sure all Maryknoll hearts will warm to him. So Mother Maryknoll is now a Grandmother!

Curiously, Fr. Hon's ordination reminds me much of Fr. McShane's, way back when the ordination of Maryknoll's first priest was the event of the year. On both occasions, the busy world, ecclesiastical circles, and even the sacristans of both cathedrals, I'm sure, failed to mark the day as unusual. Bishop Rayssac here, though, thoughtfully gave us of his best, and we were two French, six Chinese, and four Americans at the missionary banquet that followed.

Prior to his ordination, Fr. Hon had been teaching in our little seminary, so the youngsters have the encouraging sight of an ordained Hakka, and that means much over here in the south, where priests are not plentiful. The poor boys dare not count up the number of years till their own day, for in their eyes a decade of years looms long.

Fr. Hon will continue at the Center, thereby giving us the merit of Latin at meals; it's a small sacrifice for the gain of his presence. Though Latin comes easier to him, I daresay it is no pleasanter for him than for others. We find, however, that a joke is possible even in Latin, and perhaps more possible than in our present lack of Hakka. Fr. Hon also speaks Cantonese, Hoklo, Mandarin, and a little French. We have a very rare use for Mandarin, but a daily need of a word or two of French, because of immigrants, so the newly-ordained fits in nicely.

Fr. Ford visions the future native clergy of Hakka and writes:

THE future of Maryknoll lies with the youth of today, and we respectfully ask priests or religious teachers to co-operate with us in this coming scholastic year in spreading The Field Afar. This can be done in a simple way, and we invite correspondence on the subject. Address: The Field Afar (School Director), Maryknoll, N. Y.

Dear Maryknoll:

We have decided to build our Seminary for the Maryknoll Hakka Mission even now in our second year of entrance into this field. Future generations may point with pride to the foresight of the pioneers, and mention the Seminary as an instance of their zeal for native vocations, but I wish it to be a matter of record for truth's sake that we are building against our will.

When we came up here, one of the first resolutions was not to build anything anywhere till we were well settled both in knowledge of the place and language, but more especially in funds. We made a solemn promise to ourselves not to take any forward step until our financial credit warranted it. We borrowed this axiom from Ben Franklin without blushing, for experience in the past had shown that early wrinkles and gray hairs are the result of living up to your income without reserve. It looked like a splendid chance to begin a new mission correctly from the very start.

The Guardian Angel of the mission surely must have smiled at our simplicity; I can hear him chuckling now at our defeat. We poor mortals were trying to imitate the "children of this world" in being prudent, but, that no flesh might glory in itself, Providence simply stepped in and ran things from God's viewpoint, and we are helpless.

First, the wee small voice spoke to the boys of our schools (and more important still, to their parents as well), and vocations superabounded; and then Our Holy Father, as though he had seen the whole affair, wrote his letter to the missions saying we were not to refuse vocations.

There were ten boys waiting for us when we arrived up here. Without budging an inch in our resolution, we smiled at the mission's Guardian Angel in a knowing way and started the Seminary in our own house. Of course, our conscience whispered that it would not do at all, but we were deaf. We took the boys in; like the schools of Charlemagne, the boys became part of our household.



Photo from Fr. Ford

Father Hon, Bishop Rayssac, Father Ford
AFTER THE ORDINATION OF FATHER PAUL HON, MARYKNOLL'S FIRST CHINESE PRIEST



LATEST MARYKNOLL PRIESTS
Ordained June 19, 1927



Photo from Fr. Malone

EGGS IN A LARGE BASKET—AND NONE HARD-BOILED

The rectory is not overlarge, with two bedrooms upstairs and three rooms on the ground floor, but by putting the boys to sleep on the enclosed porch and using one of our bedrooms for the teachers, we managed to be cozy. It is surprising what makeshifts can do when once the determination not to spend is taken. The pastor made his bedroom in the hallway by blocking off a corner with his bookcase.

The next school term found us with thirteen boys. Our resolution weakened slightly to the extent of fixing up the attic for the pastor and thereby releasing the hall room, but we could still claim financial victory for economy.

The battle was taken out of our hands by this year's increase. We now have twenty-one students, impossible to house in a two-bedroom dwelling. Strictly speaking, it is not impossible, for we are doing it, but at the sacrifice of order and discipline. No boy but a Chinese would put up with the discomforts incidental to these narrow quarters.

To save space, all washing has been transferred to the vicinity of the well; all clothing not actually on the person or in the pockets is stored in boxes in the yard; the dining room outside of meal time is alternately classroom and study hall; all recreation must perforce be out of doors, though we haven't room even for a handball court. Two Protestant missionaries from the Baptist University in the city called to pay their respects the other day, and we had to receive them on the porch as there was no room vacant except my

bedroom, and three chairs could not fit in there. We actually made place for the latest recruits by sawing off the wooden beds of the smaller boys, which gave us room for two more bunks.

Yet, after all, a Seminary is not a camp and there are certain essentials that we cannot afford to neglect. We aim, then, to build, trusting that God Who gave the increase will also give the means to house the boys. The minimum we need is a dormitory for thirty beds, three classrooms, and three rooms for the faculty, besides a dining room and recreation hall—we already have the chapel. The cost will be as low as two thousand dollars, as we can use all of the present rectory.

The students have often asked me who is the patron saint of the Seminary, and I have just as often answered that we are leaving this to be decided by a donor. Here is a good chance for any one interested in erecting a permanent school for students for the priesthood.

I am jealous of the benefactor, for this will be a Nazareth where prayer

Many Holy Name Societies and a number of sodalities are keenly interested in the missions. To organizations such as these, we suggest the idea of the adoption of a Maryknoll missionary for the sum of \$300 a year, or the support of a Chinese catechist at a yearly rate of \$180. In Korea, the yearly salary of a catechist is \$240.

and study and manual labor will transform young, willing hearts.

Only a priest can appreciate fully the life of prayer that goes on in a Seminary; only a Seminary teacher can watch the actual growth in wisdom and age and grace of youthful Christs, the budding forth of virtues that are called for in a priest. And when this life of prayer and spiritual combat means the furthering of God's Kingdom in the East, the Seminary becomes a very sacred spot.

It is rather a bold step to build a Seminary without funds for it, and a still bolder step to ask for the needed



Photo from Fr. Malone

THE MISSIONERS' HOME-SWEET-HOME

two thousand dollars from a single individual.

There is a double motive in thus acting. If we were to wait till we had the money, God would have delayed the vocations; it is He Who is pushing our benefactors and we are helpless. Experience has proved, too, that He always prompts someone if we but do our part; He will show the need to some generous soul, and it would be lack of faith on our part to hesitate.

Those of our friends who cannot spare so large a sum must be content, like ourselves, with forming individuals to be other Christs. Of the twenty-one

PROMOTE OUR LORD'S INTERESTS

students, four are already provided for this year: one by the Boston Propagation of the Faith Office, another by a Los Angeles benefactor, and two by the local Chinese Christians.

The other seventeen will be a drain on our resources during the coming year. At present, I do not know how they will be supported, for we haven't one-third of the sum on hand, but I feel sure that, again, God will provide. One hundred dollars will support one student for a year, including food and salary of teachers—the boys themselves pay for their clothes and travel. This is a means for those who would like a priestly son in the family, and it is

to raise up a native clergy that we must go forward blindly in this work, and, where we dedicate ourselves to this task, our benefactors will stand with us.

In spirit, they will share with us in the joy of training youth for the priesthood. We have the added pleasure of daily contact with the students, and it gives us an additional motive for a humbler Confiteor at the foot of the altar. We seem to hear the canticle of the angels over again: *A Child is born to us, a Savior*—the miracle of the birth of other Christs, all linked with Bethlehem's First-born. In the native priest in China can be seen God's "star in the East" calling on all to adore Him.



Photo from Fr. Malone
CHAPEL AT CHEN PIN.
Fr. Malone ministers there
with Fr. So (Chinese)

the more pleasing to God in that the son will lift anointed hands in pagan lands.

I do not like to press this argument—it is too self-evident and too appealing in its sacredness to need urging. Logically and theologically, the making of priests is the sublimest of works. St. Francis of Assisi once said: "If I were to meet at the same moment one of the Blessed come down from heaven and a poor priest, I should go first to the priest in order to honor him." It is by far so important on the missions

YOUTHS ready for or preferably in the High Schools who are planning to devote themselves to the work of foreign missions, are invited to send to Maryknoll at this time for information about our Preparatory Colleges.

These are located at Clarks Summit, Pennsylvania, and at Los Altos (Mountain View P. O.), California, but all preliminary communications should be addressed to the V. Rev. James A. Walsh, Maryknoll, N. Y.

Father Lane Appeals

FRIENDS! Note the word Manchuria. If you cannot recall the name, know that it spells the northeast province of China—and that it harbors a little group of Maryknoll priests who are struggling to get their work above ground.

Fr. Raymond Lane, who directs this group, left Maryknoll in 1923, and, since then, has been preparing himself under the direction of the Bishop of Mukden. Manchuria is the hunting ground of the famous war lord, Chang Tso Liu, a declared enemy of Russian Reds—but it is a peaceful region where missionaries have had no trouble in pushing their work. Besides, a great strip of this territory up to the Korean boundary is leased for long years to the Jap-

anese and is consequently very well controlled.

Within this strip is the city of Fushun, and here the Japanese government has given land for the building of a Catholic Mission, with the proviso that some of the building begin at once. Others have eyes on the same plot, and the Maryknoll Manchuknollers are hoping that their friends in the States will come to the rescue and save the plot for the Church. One hundred thousand yen is the value of the land, and they hate to see it slip away. Ten thousand dollars for the first year of building will save the day. S O L (Save Our Land) when it can be had for nothing.

But the building must be started at once and that building will cost just ten thousand dollars. Can you help out Fr. Lane and all Maryknoll in this important undertaking?



Photo from Fr. Malone
WHEN THE PADRE TRAMPS IN THE SUMMER TIME

BE YOUR OWN EXECUTOR

A SEMINARY DEVELOPMENT
IN CHINA

THE Regional Seminary for South China has passed the idea stage. It is well on the way to an accomplished fact, as the progress to be reported clearly indicates.

A site near Aberdeen, on the south side of Hong Kong Island, has been chosen and has been acquired by purchase from the Colonial Government.

The seminary building is being planned by a Catholic architect from Holland who has come to Peking to make a special study of combining Chinese style with ecclesiastical needs in missions.

The Society of St. Peter the Apostle in Rome has made a grant of the entire sum needed to erect the building on terms that amount practically to an outright gift.

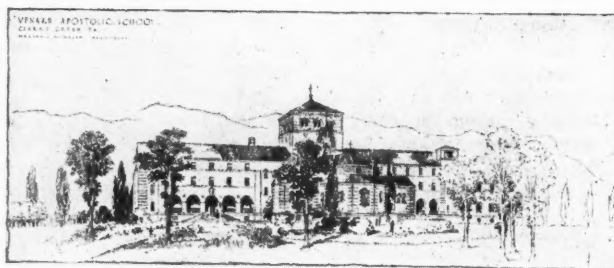
The Jesuit Fathers of the Irish Province have been given charge of the operation of the seminary and have accepted it. Frs. Byrne and Neary, of the Irish Jesuits, are already in Hong Kong making preparatory plans.

The vicars and superiors of the various South China missions have made an agreement engaging to send all their philosophical and theological students to the Regional Seminary as soon as it is in full swing, and likewise to foster the enterprise in any and every way possible.

Two years' time ought to see the seminary functioning, since its location in a British Colony will obviate its being delayed by the present turmoil in China. It will be a great blessing to the South China Church, solving what is perhaps its most pressing difficulty. It is incidentally an example of the Holy See's direct interest in the Chinese missions, initiated as it was by the Holy Father himself and pushed by his representative, the Apostolic Delegate.

Order a copy of **THE MARYKNOLL MOVEMENT**. It is well worth reading and you will find it of absorbing interest.

From Some of the Houses



MARYKNOLL "PREP" LOCATED AT CLARKS SUMMIT, PENNSYLVANIA

THE VENARD

ANOTHER school year has slipped by. A stock-taking at its close found us with only a slight diminution in membership. About a dozen were graduated in June and will soon be on their way to Maryknoll for their Seminary course.

In their manual labor, the boys have been building roads and walks in different parts of the grounds. These afford the students a place for walking and recreating.

We were handicapped by the lack of a handball court when the boys could have had outdoor recreation, especially in those long dreary winter months. Perhaps some benefactor will come to our rescue before another winter sets in.

Long walks on holidays were popular this year. Even the faculty members were glad to get out and stretch their limbs over a course of fifteen or twenty miles. When noontime came, we would camp alongside of a mountain brook and there eat a dinner prepared by the boys themselves.

No building has been done within the past year. Our present accommodations are sufficient for the student body and immediate needs. The chapel is still a makeshift affair in which Our Lord must be satisfied to reside until a benefactor heeds His whispering voice and decides to build for Him one more worthy.

During these summer months, the shore line of our lake is dotted with

the tents of summer campers. The countryside resounds with merry boyish laughter. This camp idea should help foster vocations to our work.

Someone asks if we have enough vocations.

No, we never will have sufficient for our work.

Have we all we can accommodate? No, again; we could take care of many more here at the Vénard.

So, if you think you have a vocation to the foreign missions and don't know just what to do, write to us and we shall tell you all about it; or, if you have a boy who is interested in the missions, have him write to us.

You ask what are the signs of a vocation to our work or what are the necessary qualities in a boy.

There must be first of all a strong constitution and good health, which most of our young American Catholic boys have. The boy must be of at least average ability and have a liking for study, since that will be his work for a number of years. Then he must have a desire to save souls for love of Christ—this presupposes self-sacrifice and mortification; and lastly, a desire to be a priest and to perform his sacred duties.

These conditions are not hard to find and many of our Catholic boys possess all of them.

SUMMER-IN-SEATTLE

BEFORE Sue Zumi started on her summer vacation she wrote:

THE GROUP PERPETUAL

A group up to ten—a family, for example, or a convent of Sisters, or some members (living or dead) of an organization—may be enrolled in the Catholic Foreign Mission Society of America in a Group Perpetual. All share equally in the privileges of our regular Perpetual Membership.

A certificate, suitable for framing, will be supplied, carrying the names.

PRAY FOR MISSIONERS

There isn't very much vacation for Maryknoll in Seattle. The Sisters are in kindergarten every day, just as during the year, and the children come every morning.

I forgot to tell you in my last letter that we were on the Mission Day program out here. Twelve of us danced. Sister had taught the very little girls a pretty dance for Mother's Day, when all the mothers came to this Maryknoll, and we liked it so well that Sister taught us a dance too—and that was what we did on Mission Day. I think, perhaps, everybody liked it, because they clapped their hands very hard, and I heard a priest say to Father, "Why, are all those little girls Catholic?" And when Father said, "Yes, and more too," the good priest was surprised.

I must tell you about the procession we had for Our Blessed Mother, and the one we had for Corpus Christi, and you will see that we are beginning to have numbers.

In Our Blessed Mother's procession, there were twenty-eight little Children of Mary; all had not yet received First Holy Communion, but they will be doing that very soon. After the procession, the bigger girls were received into the sodality.

On Corpus Christi Sunday, all the children marched, but only the girls who belong to the sodality strewed flowers before Our Lord. The boys carried candles, and we all sang hymns. I think everyone was very happy on that day, because there were some pa-



OURS IN SEATTLE

pas and mammas in the procession—for the first time.

I shouldn't be surprised if we had to have a bigger church, pretty soon, because, on Corpus Christi, there were one hundred and forty-three in line. You would have recognized many, I think, especially Toshie's parents.

Toshie—you may remember—died a few months ago. Before she died, Sister asked her to be sure to pray for all of us when she went to heaven; and I don't think she forgot. Since her funeral, Toshie's father has not missed Mass one Sunday, and, more than that, he has brought his neighbors too.

Among the newcomers were the mother and father of Tadashi—a little boy only four years old. When Margaret Mary died, Father told all the children that they should pray for her, because she was Georgie's mother—

and Georgie is one of our playmates. Tadashi asked, "If my mamma died, would all the children pray for her?"

He must have been assured, because in a few Sundays he came, leading his father and mother to Mass. He's so tiny that he had to reach up to hold their hands, but he came with the look of a conqueror in his eyes and he has done the same every Sunday since.

Hiroko has not been as successful in her attempts as Tadashi, but I heard her telling Sister the other day that if she asked long enough, maybe some day her parents would come, just so she wouldn't ask any more. Hiroko has faith.

One day, when we were going to sing a song for some grown-ups, we were beginning to be afraid that we'd be scared and couldn't sing. Hiroko said, "Maybe if we say a Hail Mary first, we won't get scared." And so we all knelt down and said a Hail Mary, and Father says we sang well. Hiroko thinks of all those things to do.

We hope that all our friends will know that their prayers are being heard, and we ask them only to pray some more, for "the other sheep."

MARYKNOLL-IN-SAN FRANCISCO

THE San Francisco Maryknoller spoke, on a recent Sunday, at all the Masses in the cathedral at Sacramento in behalf of subscriptions to THE FIELD AFAR—and, to the credit of Sacramento be it said, the return was the best made by any church in which he has yet spoken.

Once upon a time, the Bishop of Sacramento was pastor of a church in Oakland. It happens that the writer, as an altar boy, used to serve his Mass, and it was in those days that the pastor gave the inspiration which led his Mass-server on, in later years, to the altar of God.

Moving is never a pleasant diversion, but we must indulge in it, for Maryknoll-in-San Francisco is going to migrate from Vallejo and Fillmore Streets to McAllister and Scott Streets (1494 McAllister Street, to be exact, for those who are anxious to send us checks!).

Well established shall we be, by the time you read this, in a convenient location, three blocks from Holy Cross Church, ten blocks from the center of the city, and on a carline that crosses the city from one end to the other.

Our Lady's Circle plans to hold the first affair at the new Procure, within the next few days—a bridge and whist party.

To spare us a new wrinkle in our pocket book, one of the large coal companies is lending us a truck to transfer our furniture to McAllister and Scott Streets.



IN THE SWIM

With examinations a long way off

BE A PROPAGANDIST

Gathering equipment and supplies for our Junior Seminary at Los Altos takes up all spare time. Here and there we have to go to see where we can get the most for the least. Fortunately, we have had the able advice of a Jewish merchant, who, though the head of a large concern, has given hours of time and trouble in directing our purchases, with the happy result that we have saved hundreds of dollars.

Dishes, linens, groceries, and many other necessities, in small lots, we have welcomed for Los Altos from different sources. A group of seventeen from Dolores Institute gave, first of all, a shower of linens, next of dishes, and, finally, there is to be a shower of food.

Schools far and near we have visited of late. We had the pleasure of addressing, at Sacramento, the student body of the Christian Brothers' High School, and, afterwards, St. Joseph's Girls Academy; also the Jesuit Colleges and high schools in San Francisco, Santa Clara, and Los Angeles.

St. Mary's College in Oakland, conducted by the Christian Brothers, has given already one student to Los Altos, and we hope for a few more.

Lest we forget, we should make mention of our Ford. It is rapidly showing signs of wear, lacks all semblance of paint, betrays past valiant service by its many lumps—and we really feel that it must soon go to pasture—but we do hope the wheels keep moving until some fairy godmother (or god-father) forces a new Ford upon us.

MARYKNOLL-IN-HONOLULU

A NOTABLE celebration recently took place in Honolulu—the centenary of Catholicity in the Hawaiian Islands.

Our correspondent, Bamboo Phil, writes:

A Pontifical Mass was sung in the cathedral on Saturday. In the afternoon of the same day, there was a monster parade of the various parishes and schools of the city, with some twenty floats so arranged as to give the thousands of spectators, who lined the streets of the two-mile march, an outline history of the Church in the Islands.

Perhaps nowhere else in the world could such a colorful scene be duplicated. Hawaii is the home of many races, and all were represented in the parade, many of the Orientals wearing their national costumes. Music was furnished by five bands.

The priests of each parish preceded their division in cassock and surplice. Bro. Philip's Navajo tribe of Catholic Friendly Indians and Troop 42 of Catholic Boy Scouts preceded the Sa-



FR. WILLIAM STEPHENS KRESS
Speaker at Centenary, Honolulu

cred Heart parish float.

Our tableau presented a sixteenth century legend of two Franciscan friars and Spanish mariners—shipwrecked on these shores—meeting King Kahoukapu. The Hawaiian king and his courtiers, standing between feathered poles and taboo-sticks, were picturesque objects.

A float that attracted much attention was a barred prison, in which aged Hawaiian men and women, in chains, were hewing coral rocks for the Waikiki sea wall. Some of the early confessors saw worse treatment than this: they were hanged by their hands to bars or trees, and left without food and drink for days at a time.

The apotheosis of Father Damien was the subject of another intensely

Who are the Maryknoll Brothers?
How may one determine a vocation to the religious life? Write for pamphlet: "American Brothers and the Foreign Missions."

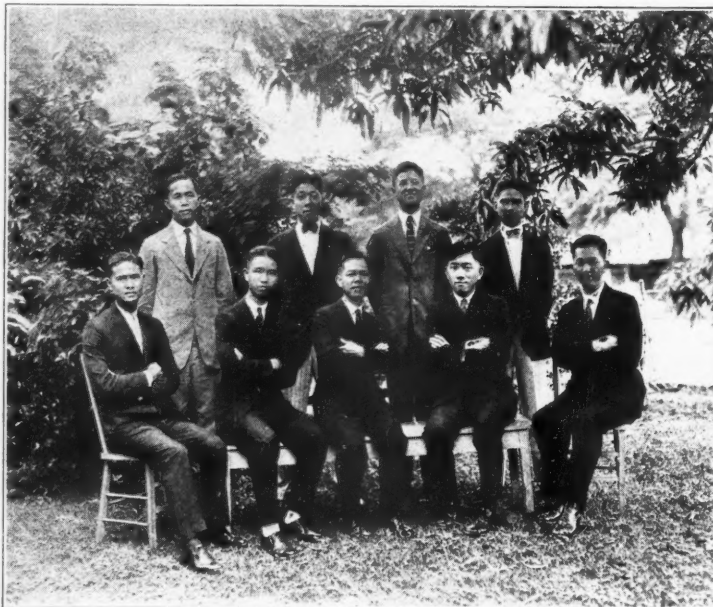
interesting float. The most costly of all was that of the Chinese, representing the Jesuit missionary and astronomer, Fr. Ricci, at the Imperial Chinese court.

The parade was reviewed by Bishop Stephen P. Alencastre, Governor Farrington, Admiral McDonald, and other local dignitaries. The Honolulu press devoted much space to the various features of the three-day celebration.

The oratorio, "Father Damien"—music by Anton Aerts and words by Fr. Reginald—was given in the Capitol grounds, Sunday afternoon. Five hundred singers drawn from St. Louis College and the two Sisters' academies, with an orchestra of sixty pieces, rendered it very brilliantly. Fr. Hubert, pastor at Waikiki, took the part of Fr. Damien.

On Monday, a play, "The Prophecy of Kahapuu," written for the occasion, was presented at our largest theatre by Brothers and pupils of St. Louis College. The play was the concluding feature of this unique celebration.

There is a Chinese Catholic Club for men in Honolulu organized "to advance Catholic inter-



CHINESE CATHOLIC CLUB OF HONOLULU

INQUIRE ABOUT ANNUITIES

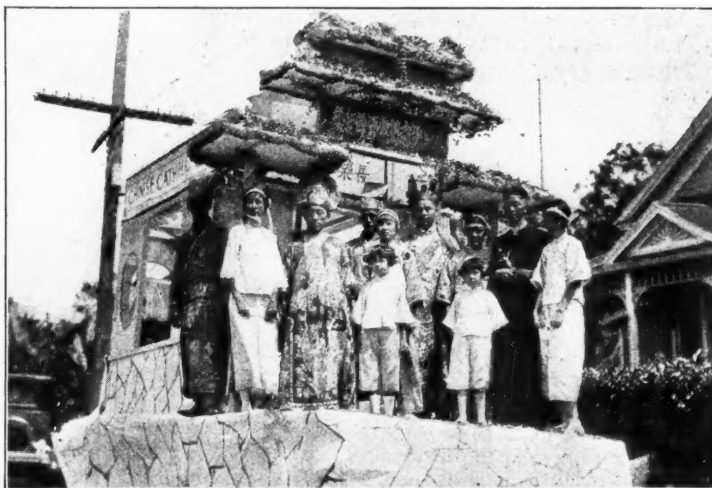
ests among the Chinese, to promote the moral improvement of its members, to foster among them a true Catholic spirit, and to render assistance to its members in their religious vocations."

This club, formed in 1925 with a nucleus of ten members, now has an enrollment of one hundred.

There is also a Catholic Chinese Ladies Club following similar lines.

Both clubs are strongly encouraged by the Rt. Rev. Bishop Stephen Alencastre, who has assigned a spiritual director to each.

Chaplain! Is the Mass-kit idle in a corner and liable to stay there unused? Maryknoll is looking for four kits, and yours will be very welcome. It will save us a purchase.



A CHINESE FLOAT AT THE HONOLULU CENTENARY

Culled from a Multitude of Happenings

November 15, 1926—

Departure ceremony for Frs. Meyer and Eckstein, and Bro. William.

November 27, 1926—

Departure of two Sisters for Korea.

December 8, 1926—

Ten Sisters were professed and four-teen received the habit. Sermon by Fr. Waldron, C.S.S.R.

January 2, 1927—

Fr. Superior leaves for his annual Pacific Coast visitation.

January 11, 1927—

Departure of two Sisters for Korea.

January 17, 1927—

Blessing of the new Preparatory College at Los Altos.

January 23, 1927—

Rt. Rev. Simon Tsu, S.J., D.D., Vicar Apostolic of Kiangsi, China, recently consecrated in Rome, visits Maryknoll.

January 25, 1927—

Cable from Rome announces appointment of Msgr. James E. Walsh as Vicar Apostolic of Kongmoon with title of bishop.

February 14, 1927—

Official notice from Rome confirms cable.

February 24, 1927—

Departure Day—nine Sisters to Manila.

March 1, 1927—

Rt. Rev. Odoric Tcheng, O.F.M., D.D., Vicar Apostolic of Puchi, China, recently consecrated in Rome, visits Maryknoll.

March 16, 1927—

Cable received from Rome reading: "Maryknoll Prefecture in Korea is erected."

March 28, 1927—

Word is received of the looting of the Fachow Mission.

April 16, 1927—

Mother Mary Joseph returns from visitation of China.

April 19, 1927—

Sixteen Sisters take final vows at Rosary House.

April 30, 1927—

Twenty Sisters professed; sixteen receive the habit. Ceremony in Seminary chapel.

May 4, 1927—

Two Sisters leave for Manila.

May 15, 1927—

Rev. John J. Hugues, A.F.M., ordained in Rome.

June 19, 1927—

Ordinations. Bishop Dunn officiates. Twenty priests ordained.

June 29, 1927—

Foundation Day. Sixteenth anniversary of the founding of Maryknoll.

Not to any large number of American Catholic boys will come the call from Jesus Christ to labor in his remote vineyard, but it will come to some, and, perhaps, you will be among them.

If so, be glad indeed—and listen keenly to the voice that calls.



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(These books postpaid)

The Field Afar — \$1.00 a year
(eleven issues)

Field Afar Office, Maryknoll, N.Y.

Who will get the benefit of your LIFE INSURANCE if the loved one for whom you now wish to provide should die before you?

If there is no one else to whom you owe that duty, why not make Maryknoll your alternate beneficiary?

READ MARYKNOLL BOOKS

MARYKNOLL-IN-MANILA

SISTER MARY COLUMBA TARPEY, of Philadelphia, Pa., who has been chosen to supervise the work of all the Maryknoll Sisters (thirty-one) now in the Philippines, arrived safely at Manila.

The Normal School at Malabon has made gratifying progress.

The Sisters of Saint Paul of Chartres have graciously turned over to the direction of our Sisters, Saint Paul's Hospital, an important establishment in the heart of Manila, which has long enjoyed an enviable reputation. Saint Mary's Hostel, a hall of residence for Catholic girls studying in Manila, is also about to be entrusted to the care of the Maryknoll Sisters.

We ask the prayers of our readers that the labors of our Sisters may be fruitful in these islands where American priests and Sisters are so greatly needed.

MARYKNOLL-IN-ROME

ON May 15, our seminarian representative at Rome was raised to the priesthood. Fr. John F. Hugues is a native of Philadelphia, Pa. He was ordained by Cardinal Pompili in the seminary chapel of St. John Lateran. His First Mass was celebrated at the Tomb of Saint Peter.

In May also, Fr. John J. Considine of our Society was appointed by His Holiness, Pope Pius XI, to serve on the direction of the "Pontifical Mission-Ethnology Museum," lately established in the Lateran Palace. Fr. Considine has been in Rome since the autumn of 1924. He was in charge of the Maryknoll contribution to the 1925 Vatican Mission Exposition.

MARYKNOLL-IN-WASHINGTON

FR. GEORGE C. POWERS of Lynn, Mass., has obtained from the Catholic University in Washington the degree of S. T. D.

Three recently ordained Maryknoll priests who, as seminarians, have spent the past year at the Maryknoll House of Studies on

the outskirts of the Catholic University in Washington have obtained the M. A. degree. They are Fr. Joseph P. Ryan, of Worcester, Mass.; Fr. Francis J. Connors, of Peabody, Mass.; and Fr. Charles F. McCarthy, of San Francisco, Cal.

In addition, twenty-one seminarians at the Maryknoll headquarters were successful in the Catholic University examinations for the S. T. B. degree.

FATHER X TAKES A VACATION

[What follows is quite true. Fr. X is a New England priest, and we are told that the Chinese referred to were students of Harvard University.—*Editor.*]

Rectory telephone—"Father X's rectory. Yes, Father is here; one moment, please."

Fr. X.—"Hello—O yes, Bishop. You caught me just in the midst of preparing a talk for the children. You know, it's easy to tell the grown folks things, but the children—"

Bishop—"Isn't it so? My Confirmation and First Communion talks are always the hardest for me. One has to wear one's rompers and long stockings again to talk to youngsters."

Fr. X.—"But what is on your mind today, Bishop?"

Bishop—"Well, Father, I want to ask you to postpone that talk to the children and go to the Congress."

Fr. X.—"Glory be—I just can't understand how I can get away."

(A few hours later—telephone again.)

Bishop—"Yes, Father, I just called to see if you have everything packed. I'll be at the station in the morning. Remember I call your Guardian Angel to witness that I have put you under holy obedience to pack your duds and be ready when the train leaves."

The Right Rev. Bishop "knew his man." It was the first real vacation Father X had taken in thirty-two years and it required all the allurements of a Eucharistic Congress and his bishop's persuasion to move him.

A few weeks later, Fr. X and I chatted in a seminary parlor. "Look at these," he said triumphantly, as he shuffled about thirty or more calling cards, "and every one of them unsolicited. Every card is from someone who approached me on my trip, and, after breaking the thin ice of politics or the weather, plunged for a dip in the cooling waters of religion. Never tell me again that people are not interested in

VICARS AND PREFECTS APOSTOLIC

Only two hundred copies of this volume written by Rev. Francis J. Winslow, J. C. D., on "Vicars and Prefects Apostolic," remain. The book should be purchased now. It has been widely praised and meets a real want concerning the entire new ecclesiastical legislation regarding Vicars and Prefects Apostolic. The book is substantially bound in cloth. The price is \$1.75, postpaid.

Address:

The Field Afar Office
Maryknoll New York

religion. I've had a convert class ever since I boarded the train the first morning.

"After leaving Chicago, as we sped westward, I was approached by three Chinese gentlemen—yes, indeed, gentlemen, every one of them, homeward bound to the Orient. They had just received their degrees from one of our large eastern universities. One had followed law, the second had studied medicine, and the last of the trio had specialized in banking.

"Their minds were keen as razors, but their ideas of the Catholic Church were of the K K type. As soon as I had explained a difficulty, they would discuss it in Chinese to see if it satisfied them. Then if the reasoning didn't go home, they would say, 'Try it again; we don't see how it can be true.'

"Some of the questions asked were as difficult as any ever proposed to me. For two days, I spent twelve hours actual time explaining to those three Chinese what Catholics really believe, and the third day eleven hours. At eleven o'clock at night, they would wait until I had finished my office—then renew the charge until one in the morning."

"Well, what was the result of it all, Father?" I put in.

"Why, when I left them at Seattle," resumed Fr. X, "they declared that they wished to continue their instructions when they reached home. Fortunately I remembered the address of a religious community in Shanghai (to which city they were returning) and they told me they would call there. How little the poor Orientals who come to our country for an education learn about us; how true it is that they dislike us because the things they know of us are the things that aren't so!"

"Yes, Father," I agreed. "If only every Catholic would study his catechism and *The Faith of Our Fathers* or *The Question Box*, what an advertisement he would be for the Light of Truth."

GET THE MITE BOX HABIT

The Right View

CHARLIE was a grammar school chum of mine. Recently, I met him for the first time in five years and it was significant of the trend of the times that we soon turned to the subject of foreign missions.

I began to laud the idea, when Charlie interrupted, "But why not give us an even chance with the Chinese?"

It was the old objection: so many things to be done; so great a field for zeal even in our own city parish, not to mention the many spiritually desolate districts throughout the fatherland, that it seemed a foolish scattering of effort to attempt the conversion of those remote pagans.

If not a majority, at least too many American Catholics have Charlie's attitude toward the foreign mission movement. The pity of it is that when we oppose foreign mission work, we are spiritually stifling ourselves; for it is a truth which dawns on most of us only slowly that foreign mission activity, far from harming, greatly helps the cause of home missions. Statistics have been cited and bishops quoted to put the paradox beyond question, and a little thinking shows it is only natural that it should be so.

The foreign mission idea has a spiritual charm and a stimulus which the Church should capitalize. Who will say that all our missionary priests, Brothers, and Sisters would have devoted their lives to the cause of Christ, if the Church in America had not offered them precisely this vocation? Explain it, if you will, by their romantic temperaments, their taste for the extraordinary, the challenge of a high adventure, or any other human reason; it is certain that there are among missionaries many who would have responded only to this special type of service.

By transmitting to these souls, then, the call from afar, the Church uses this glorious energy

in the universal work of Christ, and, by a reflex action, helps her mission in our own particular country.

As for those who are diverted from service at home to activity in the field afar, one need only recall the value of good example to realize that their numerical loss is more than balanced by the effect of their spiritual leadership.

The reflection that American boys are giving up all that is naturally dear to carry the cross to strange peoples is a help to the diocesan seminarian who follows him in thought and prayer because the foreign mission call is a powerful object lesson in the apostolic spirit.

In a careful canvass of many seminarians, only one answer was given to the question: "Do you think foreign mission activity has

TWO TITLES FOR YOUR WILL (Give both to your lawyer)

Catholic Foreign Mission Society
of America, Incorporated

Foreign Mission Sisters of
St. Dominic, Incorporated

made you more interested in home missions?" The answer was a strong affirmative.

Of more value is the testimony of an old seminary professor: "I am convinced that interest in foreign missions will stimulate priestly zeal at home."

The Divine Builder and Maryknoll



*I have loved the beauty of Thy house
and the place where Thy glory dwelleth*

UNTIL the age of thirty, the Savior of the world lived as an obscure carpenter. During these years of the hidden life at Nazareth, the vision grew upon the God-Man of the eternal edifice that would be the fruit of His labors and death: Holy Church, the Spouse of the Crucified.

Would You Build with Christ?

The Seminary at Maryknoll is a part of the vision of the Child Carpenter. American apostles are trained here who will enlarge the edifice of Holy Church, building new Tabernacles for the Eucharistic King among pagans who have never known His Presence. The privilege of adding some stones to God's House at Maryknoll is yours for the sum of five dollars. Address: The V. Rev. Superior, Maryknoll, N. Y.

PUSH OUR CAUSE

FATHER CHIN



Dear Chinettes:

I was in Washington when the American Good Will Fliers returned from their mission of peace to our brothers of Southern America. Crowds had gathered to give welcome to brave men who had successfully accomplished a noble task.

As the planes, in diamond formation, gracefully cut through the sky, I thought of two other gallant riders of the air who had lost their lives on this errand.

Then the scene before me slipped away, and I saw another band of stalwart Americans, men and women. They are starting out on a mission of peace and good will.

They, too, are off to far lands; they, too, bear a message; they, too, are risking their lives—yes, they are giving them, for these travelers expect never to return to the homeland.

Their mission is to spread in pagan lands the “glad tidings” of peace on earth, first told by angel voices on Christmas night when Christ was born.

These favored heralds of the King of Kings ask not for sympathy or applause, but only for help that they may the sooner bring to Christ the souls He bids them save.

Had you been with me, how you would have cheered the worthy heroes of our country! Will you not cheer even more lustily these other heroes of God, our missionaries? Show them, by the alms of prayer and sacrifice, that you, too, love the cause of Christ.

Faithfully yours,

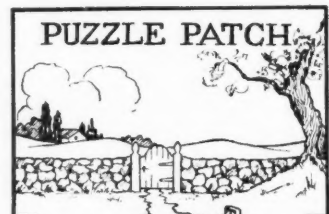
Father Chin

A MITE A DAY

MITE BOX—

ROLL OF HONOR

Richard Smith, Elmhurst, L. I., N. Y.; Margaret, Everett, and Eddie De Vere, Malden, Mass.; John H. Rufe, Jr., High Bridge, N. J.; Emily Babrel, Brooklyn, N. Y.; Sixth Grade, St. Mary's School, New Britain, Conn.; The Wolf Children, N. Y. C.; Jane Degnan, High Bridge, N. J.; James Walsh, Syracuse, N. Y.; Helen Fricker, Los Angeles, Cal.; Rosemary Waters, Helena, Mont.; John D. Asselin, Minneapolis, Minn.; Dolores Valentinis, Brooklyn, N. Y.; The Schmidt Children, Tiffin, Ohio; Cecilia Probst, Sharpsburg, Pa.; Grace and Edward Kassel, St. Louis, Mo.; Leo and Mary C. Begley, Hartford, Conn.; The Gay Children, Coatesville, Pa.; Paul and Jackie Murphy, Worcester, Mass.; Fourth Grade, St. Peter's School, Ana-



DIG FOR

1 THE NAME OF A CHINESE BISHOP

from a common beverage
baby talk for “yes”
yourself

2 A MISSIONER'S RIGHT-HAND MAN

from a pet
fifth letter of the alphabet
past tense of the verb kiss

3 THE COUNTRY WHICH SHOULD MOST SUPPORT FOREIGN MISSIONS

from a vowel
a curly consonant
an article of speech

4 THREE REASONS FOR NO. 3

from that which is sometimes pleasant
and sometimes unpleasant
a synonym for fair and square
the greatest of virtues

PRIZE TO BEST DIGGER.

TO MARYKNOLL JUNIORS

conda, Mont.; John E. Coghlan, N. Y. C.; Mariana McGinty, Philadelphia, Pa.; James Leo Murty, Janesville, Wis.; Edward Coleman, N. Y. C.; The Slem Children, Janesville, Wis.; Robert A. Glynn, Springfield, Ohio; Francis M. de Coste, Avondale, N. S.; Elizabeth Carey, Baltimore, Md.; Agnes Duross, N. Y. C.; Virginia Mary Carter, Yonkers, N. Y.; Christine Ahern, Arlington, Mass.; W. T. Morrissey, Jr., Hartford, Conn.; The Healey Children, Paterson, N. J.; Frances Kerby, Sioux City, Iowa; Raymond Duggan, Sioux City, Iowa; Frances Monahan, Holyoke, Mass.; "The Tiny Tots," St. Joseph Academy, Green Bay, Wis.

THE LETTER BOX

I AM enclosing a check for \$5 to ransom a Chinese baby girl. This is the second little Chinese baby I have ransomed.

My teacher's name is Sister Dorothea, and my name is Agnes; so I should like to have the baby's name "Agnes Dorothea."—*Agnes Barwick, St. Teresa's School, Providence, R. I.*

Here we are at last. It is better late than never, isn't it, Father? The boys have more spending money than we, so they should be able to save more. We are keeping our promise by naming our baby "Mary Coletta."

The boys and girls are delighted with the Chi Rho pins and wish to thank you for them.—*Girls of Grade Seven (per Cressa Ryan), Sacred Heart School, Gardner, Mass.*

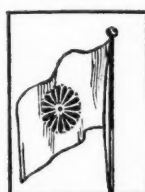
My little brother, sister, and myself have organized a club. It is named "The Soul Savers' Club," and our motto is "The Utmost for the Highest."

We have collected five dollars for a Chinese baby, whose name is to be "Timothy," or "Tim." We have started to collect once more and have already \$1.85.—*Irene Ferrer, N. Y. C.*






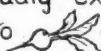

We have saved our pennies and so we are sending you \$5 for a Chinese baby girl to be named "Imelda Genesee." This is the first baby we have ransomed this year.

There are forty-three children in our room and all of us enjoy our work. We love to pray for the heathen.—*Fourth Room Pupils (per Martha Clemens), St. Mary's School, West Point, Iowa.*
















I suppose, Father, you wonder where I got the money to rescue a pagan baby. Well, that is just what I wish to tell you. A five-dollar gold piece was offered to the girl who would secure the



SAMMY AMERICAN AT PLAY

I guess Sammy American  not know what 2 do without the Fourth of July w  he make just as much  as he pleases and no one says  His firecrackers and toy  are proudly exhibited to his little friends and they try to  one another in making a big 

SAMMY'S JAPANESE COUSIN

In Ja  Sato Tsu has a special day which as long looked 4 ward to as Sammy's Fourth. It comes on the fifth day of May and it is called the Festival. It is on this day that Sato Tsu & his playmates show what they Xpect to do for their coun  when they g  up. They play  though they do  call  it t  They  on wooden swords and amuse themselves in fighting sham  tles. Every  receives presents on the day of the Flag Festival. Their parents and friends give them  and   and it is the custom for each child to receive a  brand new 



greatest number of patrons for our magazine, *The Visitation Bells*, and, luckily, I won the prize.

I have had money given to me, but I have never before won money. I was so happy because the prize was exactly enough to buy one of those darling Chinese babies.

I should like to name the baby after the "Little Flower."—*Ruth Cotigan, Fifth Grade, Academy of the Visitation, St. Louis, Mo.*

Dear Jesus, I should like to be A helper in Your work; It's hardly fair, it seems to me, That I should always shirk, And let You work throughout the day While I run heedless to my play. Show me some little task to do That I may prove my love for You.

WEAR THE CHI RHO

Circlers at the Knolls in New York and Pennsylvania

CIRCLE days at Maryknoll are becoming a tradition, and happy groups appeared on the second Sunday in June. Delegates had come from several directions, by train and by auto. Some saw the Knoll for the first time; to others it is now a familiar scene with something new to observe on each visit.

The Circlers invariably praise the splendid view of the Hudson River valley from the top of Mary's knoll. About twelve miles of the river and three ranges of hills are visible. The scene especially at the hour of sunset does much to bring all Knollers and visitors to a clearer realization of God's power and beauty.

A few weeks before this, no fewer than two hundred Circlers gathered at Maryknoll-in-Scranton, most of them getting their first glimpse of the Vénard College, in which the Catholics of Scranton diocese are taking an ever increasing interest.

Many Circles that have pledged their support for Chi Rho Hall Fund have been most generous. Recently we heard from Bishop Beaven Circle, Springfield, Mass.; St. Leo's Sodality Circle, Dorchester; Pentecost Circle, Rockford, Ill.; Brooklyn "Sixty" Circle; Hunt Circle, Scranton, Pa.; St. Francis Xavier Circle, Philadelphia; Jesu Shin Sam Circle, Hamilton, Ohio; Little Flower Circle, Summit, N. J.

Circle organizations planning to visit Maryknoll should write to the Circle Director.

Several Circles are helping to support catechists. We wish we had more so that we could add to the ranks of these non-commissioned officers in the army of Christ. Some friends in Pennsylvania sent "to keep their catechist busy."

On notification by a relative that a **MARYKNOLL PERPETUAL ASSOCIATE** has died, a special Mass will be offered for the soul of the deceased.

Address the **V. Rev. James A. Walsh, Maryknoll, N. Y.**

[A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll, at home and in the mission field. Circles are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.]

**Address all communications to
The Circle Director, Maryknoll, N. Y.**

Tuck a mite box into your suit case when you make that trip. You will never miss the few pennies saved, and the happiness you will get from giving will more than compensate for the sacrifices.

Have you that mite box? If not, write today and we shall gladly send you one.

Babies at the seashore, babies in the country—babies taken many places to keep them cool. Think of abandoned tots deserted by their parents and left to die from hunger and heat. Won't you save your pennies and buy one of these tiny "yellow daisies"?

If your remittance is not acknowledged within a week [longer if you are at a great distance], notify us by post card.

It is best in these days not to send currency unless registered.

AFTER THOUGHTS

I certainly enjoy **THE FIELD AFAR**.—*Mass.*

I would not have the house without it.—*Calif.*

THE FIELD AFAR holds a place in our home.—*N. J.*

I wish I could have such good reading near me always.

Enclosed find my remittance (\$2) for **THE FIELD AFAR**.—*Pa.*

Please accept this little offering for Foundation Day.—*Pa.*

I am always sorry to come to the last page of **THE FIELD AFAR**.—*Conn.*

I feel I could not possibly do without your most interesting paper.—*Pa.*

Enclosed gift is in thanksgiving for a great favor received through intercession of St. Theresa.—*N. J.*

I am sending \$2 for Maryknoll's birthday. I hope it gives some one in China one square meal.—*N. J.*

Miss H. says the spirit of Maryknoll so pervades this house that she couldn't help subscribing to **THE FIELD AFAR**.—*Mass.*

I received a gift of money which enabled me to forward enclosed check. Sixty dollars is for a typewriter and fifteen for a month's support of a catechist.—*N. Y.*



Photo from Fr. Chisholm

A BRAID-Y FAMILY CIRCLE IN KOREA

PLEASE RENEW PROMPTLY

On looking over the contents of the bookrack in St. Michael's Church recently, I saw a late number of THE FIELD AFAR. I found it very profitable reading. I shall try to get subscribers. —N. Y.

I am sending a flag in answer to the request in THE FIELD AFAR. I shall consider it a privilege to have it used on your beautiful grounds, and I know my son would be pleased. It covered the casket at his funeral service, August 27, 1921, in St. Benedict's Cemetery.

BOOKS RECEIVED

The Spiritual Exercises of St. Ignatius Arranged in Prayers—

The Seven Last Words, The June Devotions, The Light that Shall Not Fail, The Art of Lying. Pamphlets from International Catholic Truth Society, Brooklyn, N. Y.

The Life of Prayer in a World of Science—

By William Adams Brown, Ph.D., D.D. Charles Scribner's Sons. \$2.25.

Historical Memoirs of New California—

By Fray Francisco Palou, O. F. M. Translated and edited by Herbert E. Bolton. Four volumes. University of California Press, Berkeley, Cal. \$14.

The Child's Illustrated Missal—

By Fr. V. Germain, Ste. Marie (Beauce), P. Q., Canada. \$2.25.

As Man to Man—

By Condé B. Pallen. The Macmillan Co., N. Y. \$2.50.

Rogues and Vagabonds—

By Compton Mackenzie. George H. Doran Co., N. Y. \$2.

The Priests' New Ritual—

Compiled by the Rev. Paul Griffith. John Murphy Co., Baltimore. \$1.75.

Shall I Be a Nun?

By Daniel A. Lord, S. J. The Queen's Work Press, St. Louis, Mo. \$1.10; \$4 for 50 copies; \$7 for 100; \$60 for 1000.

The life of Saint Francis Xavier by Fr. Schurhammer, S.J., has been translated into most of the languages of Europe; and the American edition has sold well. (Catholic Book Publishing Company, New York, 1924.) The purpose of this work is "to reproduce in pictures, as historically accurate as possible, the life of the great apostle of the Indies and Japan."

The illustrations have made Fr. Schurhammer's book especially valuable for the use of distant peoples and races. There have been translations into Tamil, Malay, Chinese, and Japanese. The latest is a translation into Sioux by an Indian, Emile A. Hawk, a graduate of the Jesuit Sioux mission school. The Sioux name for St. Francis is *Watekpeya Tanka* (Great Aggressor), and the whole rendering in this tongue is colorful, seeming to vibrate with something of the saint's own burning energy. The "Hymn of St. Francis Xavier" has been set to a martial tune and is sung by the Sioux. The first time the Indians heard it, they exclaimed, *Ataya sha! iléelo!* (It is red like flames; it burns and shines!)

So the great patron of the missions continues to draw to the love of Christ by the magnetism of his zeal, peoples from the four corners of the earth.

THERE are Continuous Novenas at the Maryknoll Convent, and numerous requests have come for a share in the prayers, works, and sacrifices of these Sisters.

Anyone desiring a special remembrance may write directly to the Maryknoll Sisters, Maryknoll, N. Y.

Socurs de la Providence de Portieux en Mandchourie (Nazareth Printing Press, Hongkong, 1925). This recent addition to mission literature is a simple but stirring narrative of the work of the Sisters of Providence of Portieux, France, in the mission field of Manchuria.

There was the particularly difficult start, in 1875, when the rigorous climate caused the death of many among the pioneers. Then came a time of prosperity and reaping. In 1900, the valiant work of the Sisters seemed totally destroyed by the rage of the Boxers, and two among their number won the crown of martyrdom. During the past twenty-five years, these heroic women of God rebuilt among the ruins, and their works of charity are more flourishing than ever. This volume has a special interest for friends of Maryknoll, now that American Catholic Sisters have gone to Manchuria.

Will Sewing Circles Kindly Note These Needs for China?

Altar cloths (preferably plain) 13 feet by 25 inches; *under cloths*, 22 inches by 72 inches; *benediction cloths*, about 25 inches by 72 inches; *benediction corporals*, about 16 inches square; *albs*, any size; *household linens*—face, turkish, dish, and roller towels; sheets, pillowcases, blankets, table napkins.

CATHOLIC CHINA

"After supper, which is late in this season, the town crier makes the rounds of the eight or so streets. . . . He yells 'Time for evening prayers—quick—hustle! Time for evening prayers!' When I heard it for the first time, I expected robbers, so lusty is his voice. . . . Then the procession! Each man and woman takes a torch, dips it in the kitchen flame, and lights the dark lanes of the village. . . .

"But this crowd of over one hundred and fifty does not go to church, because we have no church here. Instead, the first twenty people fit into the largest room in town, the next thirty pack the courtyard and entrance, while the majority throng the alley outside. And this is not on Sundays only, but every single night of the week, and the prayers last one-half hour on week nights and one whole hour on Sunday evenings. Yet these are men and women who have planted rice, ankle-deep in mud, from day-break till six in the evening. . . .

"The devil has already refused to countenance the whole affair—at least something inspires the dogs, ducks, pigs, and frogs each night to bark or quack or grunt or croak their disapprobation of the mighty vibrating prayer of a united village."

From

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I,

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Address: Circle Director, Maryknoll, New York

TODAY NOT TOMORROW

'Tention!



Mary Checker and Katy Coat

A NATIVE CLERGY BURSE (\$1500) has been received in memoriam. We hope the day will come when we can have one hundred such foundations for the important work of increasing the army of native priests in the missions.

Three annuities have met here from as many different States.

A special foundation has been laid for medical instruction.

Another room has been secured at the Seminary by the gift of \$500. There are rooms left, but the number is limited.

"Wills" continue to surprise us. Recently, no fewer than fourteen matured and five were announced. The testators are from coast to coast, often quite unknown to us. As a rule, the amounts are not large, but the accumulation is a decided help, and we thank God's Providence for this kind of coöperation.

Most of the new subscribers recorded last month claim Pennsylvania as their home state, but there were forty other States represented. We never read this monthly list without a prayer that our subscribers new in the list will stand by us—and more than that, link others into our circle.

Two strangers met some time ago in a railroad train and each had a Maryknoll Chi Rho pin. They parted warm friends.

Your Chi Rho pin will bring a question, but you will be able to

answer it. The Chi Rho is the monogram of Christ.

Chi Rho pins are varied to suit the taste and the purse. Some are gold (\$2.50), others gold plated (\$.50) or enamel. Some are smaller than others, and, for the multitude, we have some simple, inexpensive buttons.

We have also a limited number of Chi Rho rings (14 k.), \$7.50 each.

Friends will be interested to know that ninety rooms have been secured, at five hundred dollars each, in the Maryknoll Seminary since 1922. At present, one hundred and twenty rooms are occupied, so that thirty rooms are yet open to benefactors—individuals and societies—in this main section of the building.

If you are in a position to take advantage of it and wish to consider the idea of combining with next year's Eucharistic Congress Pilgrimage to Australia a return visit to mission posts in Eastern Asia, write to the Maryknoll Travel Bureau.

A new-to-us form of help came not long ago—a postal clerk certificate—left for the work of Maryknoll by a kind friend who for years had been employed in the United States post office service. The certificate is issued by the Post Office Mutual Benefit Association.

May the soul of this thoughtful benefactor secure eternal rest the sooner for his interest in the Kingdom of Christ.

The Maryknoll Fathers
Dear Sirs:

I wish you to know that I am setting aside a sum of money, the interest on which I hope to have sent to you every six months during my lifetime. You may expect at least fifty dollars a year. I would take an annuity, but my estate is small and I have dependents, so that I cannot release the principal.

The letter above illustrates a simple way by which Maryknoll can be benefited when circumstances do not permit the benefactor to dispose finally of his principal.

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The V. Rev. Superior,
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Deceased: José A. Canals; Valentine and Walburga Zumsteg; Bridget Jonas; Hannah Scollon; Mary C. Wilson; Bernard Donnelly; Mrs. Bernard Donnelly; Edward O'Donnell; John J. Saul; Leonora M. Doyle; George W. Reilly; Mary C. Walsh; Catherine Fitzgerald; Timothy Canty; John F. Ford; Annie Cuff; Deceased relatives of M. B.; Bridget Conroy; Edward J. Conroy, Jr.; Bridget Tansey; Denis Tansey; Edward Tansey; Michael Tansey; Alfred H. Auger; Patrick Dunne; Souls in Purgatory.

By the death of the late Rev. Daniel J. Connor, Maryknoll shares with the

THE Maryknoll Sisters, whose corporate title is Foreign Mission Sisters of St. Dominic, have now been in existence for nearly fifteen years, and, as yet, are limited for living quarters to a few scattered frame houses on a section of Maryknoll land.

They had hoped to build a Mother House and Novitiate, but the result of several appeals has been disappointing, and they may be compelled to look for some improved estate that will fill their needs.

They will require a fire-proof house, enough acreage for outdoor exercise, and accommodation in small rooms and dormitories, for between seventy-five and one hundred persons. Give these noble women a thought—and some substantial help if you can. They have been tireless and solicitous for others and they stand today as an inspiration to high and holy service.

diocese of Scranton a distinct loss. We ask prayers for the soul of this precious priest, as also for Rt. Rev. Msgr. McNamee, Rev. J. J. Gibbons, Rev. M. A. Sullivan, Rev. William K. Dwyre, Sr. M. Boniface Prendergast, Madam Helen Broughton, Dame Scholastica Mary Ewart, Sr. M. Natalie Adamson, Sr. Clarita, Sr. M. Mathilde, Sr. M. Angelica, Sr. M. Raymond Sullivan, Mary A. Ryan, James W. Bennett, Sebastian Senger, D. P. Cleary, Mrs. Helen Smith, Mrs. Honora Sullivan, Mr. Quinn, Joseph Mohr, Mr. and Mrs. Dee, Mrs. Leeman, Martin B. Lloyd, Mrs. Mary Nolan, Dr. Frances Henning, Mrs. Emilie Frey, Silas Ballou, Annie M. O'Brien, Mrs. P. Fitzgerald, Miss M. P. Maher, Mrs. Bridget Moore, Thomas Ward, Mrs. E. J. Murphy, Mary McCusker, Anna Derby, John Hession, Thomas Devoy, William Arnold, Francis Shiel, Frank J. Clinton, Albert M. Schenk, Hannah O'Brien, Mrs. Stella M. Legrand, Mrs. Catherine Ryan, Carl Moore, James J. Brown, Mrs. P. Bobi, Delia Coyne, James Daly, Henry Belton, Sr., M. Schmittinger, Florence Jenkins, Margaret Slattery, Mrs. S. J. Scott, Michael Mollahan, Edward K. Moore, Edward Flannery, Mrs. S. Devan, Mrs. J. Cordeira, Louise Hodgson, Michael

(Continued on page 204)

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(Continued from page 203)

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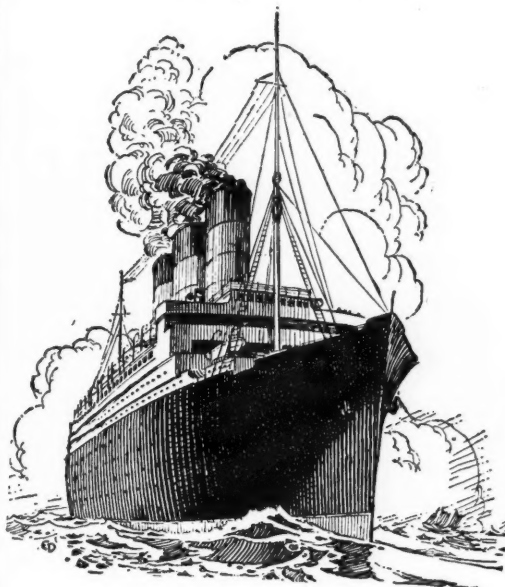
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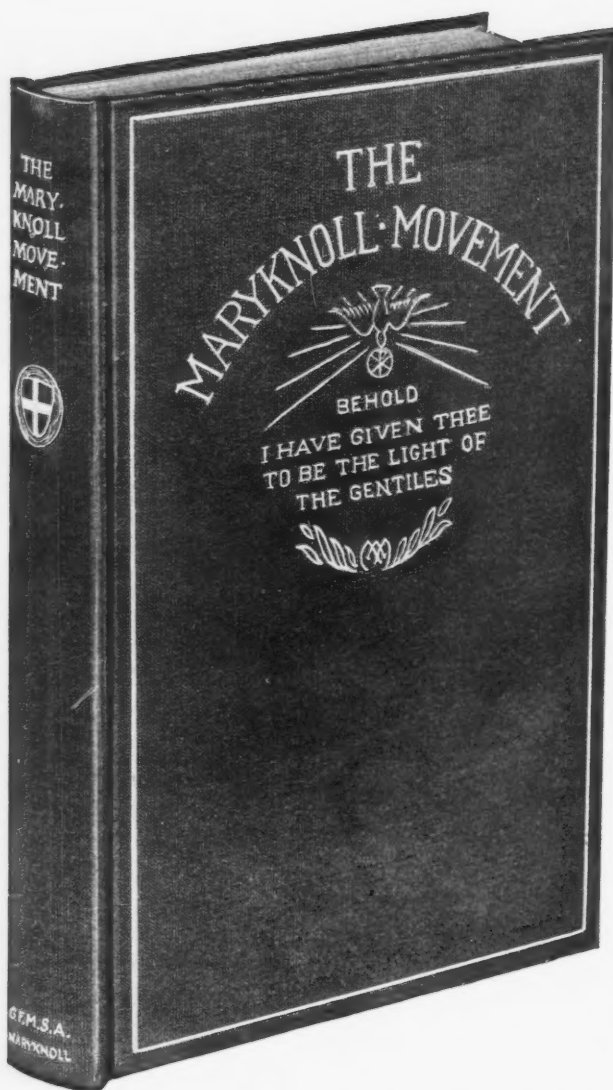
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This is a record of zeal, enthusiasm, and self-sacrifice, well calculated to answer the frequent accusation of our European critics that we are a mere money-making people. If we were late in entering the field, one must remember that we had a great missionary field before us in these United States, and that until lately our workers were few and our resources limited. That the youth of America are not lacking in zeal for the spread of the Faith among the heathen is evidenced by the rapid development of the work established by Father Walsh and Father Price with the blessing of the Holy Father and the American hierarchy.

Maryknoll is only sixteen years old, yet its personnel numbers over 500. . . . During the first six years (1918-1924) the Maryknoll missionaries received over 1,000 adult converts into the Church, besides baptizing 600 infants, and placing under instruction nearly 2,000 catechumens. Surely the finger of God is here. —*The Catholic World*

Heroic, edifying, and beautiful is the story of The Maryknoll Movement, told in an attractive volume published by the Catholic Foreign Mission Society of America. Few chapters in the record of the Church in the United States are so inspiring as the account of that missionary movement, organized by zealous American priests and inspiring so many young priests to prefer the hard and dangerous foreign mission field. Here for the first time is told adequately the story of its birth, its early troubles, and its present achievements.

The book is pleasantly written and avoids the particular kind of newspaper bombast that sometimes gets into a narrative like this. There are scintillating points and suggestions that are encouraging and inspiring. This volume will probably be read in many religious communities and will be a favorite on the reading tables of many American priests who admire and envy the work of Maryknoll.

—*The Catholic Vigil*
(\$1.50, postpaid)

NEARLY a score of Maryknoll missionaries will leave the Pacific Coast in September for missions in Eastern Asia. A ceremony of Departure will take place at Maryknoll in Ossining, New York, on September 8; at Maryknoll in Clarks Summit, Pa., September 9, and later in San Francisco and Seattle for groups sailing from these ports.

Keep these valiant young souls in your prayers, that they may hold fast to their high ideal of the Apostolate.



